

Certamen Religiosum:
OR,
A CONFERENCE
Between His late Majestie
CHARLES KING of England,
and *H E N R Y late Marques*
and Earl of *Worcester*, concer-
ning Religion; at His Majesties
being at *Raglan Castle*,
I 6. 4. 6.

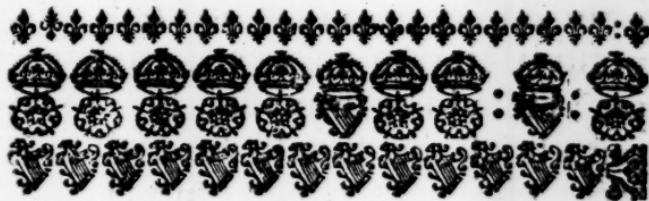
Wherein the maine differences (now
in Controversie) between the *Papists*
and the *Protestants* is no lesse
briefly then accurately
discus'd and bandied.

Now published for the worlds satis-
faction of His Majesties constant af-
fection to the Protestant
Religion.

By *THO: BAYLIE* Doctor in Divinity
and Sub-Dean of *Wels*.

Mutare vel timere sperno.

Printed by *H. Hils* in *St. Thomas's Southwark*,
and are to be sold by *John Williams*, at the
Sign of the Crown; and *Edw. Blackmore* at
the *Angel* in *Pauls Church-yard*, 1649.



The EPISTLE to the R E A D E R.

Never was there a greater *conflict* within my breast, then concerning the publishing of this controversie in *Religion*: between His *late Majestie*, and the late *Marquesse of Worcester*: If I did *not* publish it, I thought I bereaved the *late King*, of the *praises* which were due unto Him; relating to His *constancy* in *Religion*: If I did, I thought (that in regard His *late Majesties imm urgencies* drew him away from

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from *Raglan*, so that he could not possibly stay to answer the last paper) I should be unmannerly, to set out a book, that should present a subject, giving his soveraigne the *last word*, whilst *homage*, controverted with *Majesty*.

Neither did I think it loyalty, to seem, so much, to make a *Crown*, the *Anvile*, whereon so many arguments should be wrought, by a contrary hand: wherefore I once intended to have left out the *Marquesses* last paper, and to have ended with *His Majesties*: this wariness of seeming to present a King worsted any way, had almost perswaded me, to be no lesse injurious to the Reader, then to truth her self, and partiall in my undertaking.

But when I considered, how that the greater the temptation, the stronger the resistance; and how that it would declare to the world, His late

to the Reader.

Majesties well *groundednesse* in His Religion, as not to be *shaken* with the *strongest winds*: and when I considered, how that *Charls King of England*, was the *first man in the World*, who was not believed, *cordially*, to have been of that Religion, which at His *death*, he made so *solemn profession*, to have *lived*, and *dyed in*: And when I considered, the many *scanda's*, and *obliques* cast upon Him, in that particular (both by *writings* and *rumours* of the People; both before and after His *death*; and called upon by divers, to whom I had, upon occasions given, communicated these particulars recited in the *Controversie*) I could doe no lesse then (in the *vindication* of the dead King, and to *testifie* so much of truth as lay in me; *pin* these papers upon his *Hearse*) whereby you may read Him otherwise, then according to the *impression*, which those *false papers* had re-

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ceived, and their publications had spread abroad; and how in this discourse, and controversie, the late King, shewed himself, not only *able*, *constant*, and *resolute* in His Religion; but, as the case then stood with Him, resisted a very *strong temptation*; for at that time the King was *low*, and wanted help: *poor*, and wanted money: and no man in the Kingdome was *then*, likelyer to help to *bath*, then he, who, to the utmost of his power, never denied Him either; and would at this time, willingly, have parted with *all*, if His Majesty could have been *guilty*, but of so much *dissimulation*, a thing by some thought *necessary* in Princes, as not to have left the Marquise alltogether in *dispaire*, of ever accomplishing his design upon Him: but such was His Majesties *constancy* in Religion, as to exchange *freedoms* with him: His Majesty rather chusing that His *necessity* should not

to the Reader.

not ask his Lordship *any thing*, then that *any hope*, which His Majesty should give his Lordship, should, in the *least*, oblige his Lordships expectation to a *lapse*; but *slid* off the temptation, with such a regardless taking notice of it, as if monies could have been rais'd out of the *name* of King, and *contribution* could be had out of the Kings *flesh*; as if, like the *great Pompey*, who being asked by his friends, *in his great distresse*, what he would doe for *men*, made answer, that he would but *stamp* with his foot upon the *ground*, and *men* should *rise* out of the *earth*, *Plut in uit Pomp.* as if he meant through impossibilities to cut out & plain himself away to a *relief*, that was beyond all hope, but that, which *trusted to a reserve*, that should *drop* down from *Heaven*, rather then to follow a *plain* and *chalk'd out way*, *guid'd* by all the *necessaries* *requisite* for such a *journey*, which

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which tended not to the end, that was agreeable to His former professions. Thus whilst the King was upon the *refusing* posture in *Raglan* Castle to maintain His *constancy*; false friends (in other Garisons) were upon the *taking* hand to betray their *trust*: thus the *helmet* of salvation, (which only preserves the head) is not a sufficient *panoply* for a Christian *wirfare*, where the *sheild* of faith and the *breast-plate* of *righteousnesse* are both wanting in the *members*.

Reader, I here present you with a conflict, between the *two* greatest assertors (between the four Seas) of the *Romane* and the *Protestant* Religion: I make no question, but severall *censures* will passe upon the worke: some will *censure* because they cannot otherwise *chuse*, it is so *naturall* to them, that they *needs* must, they cannot help it: these men are most to be *excused*; yet their *censures* are

to the Reader.

are least to be regarded: Others (really judicious and ingenuous) will commend (where they see cause) yet not any must expect it (at their hands) without a *Bui*: for then it is possible a work may be so perfect, as to be above their censures: these are not to be blam'd; Authors must be be-houlding unto such, for dealing so favourably, as to confer some act of grace on those, who are wholly at their mercy.

But there are a sort of censurers who can root-and-branch a cause, and give reasons for their unreasonableness, who (perhaps) say, there was no such thing as such a controversie; this is none of the Kings stile; it is unpossible the Marquesse of Worcester should be such a scholar. As to the first: I say there was such a controversie, here I shew it: what is become of his negative? He will give a reason why there was not, viz. It is none of the Kings stile: to which

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which I answer, that it is *well* if my memory could *recollect* all the *series* of arguments, as they were urg'd by His Majestie, though I could not the *very words* whereof they were so directly *composed*: And you must abate them some *allowance* (in their *excellency*) by reason of the tainture they must *needs* receive by running through so *mean* a quill: and you must grant me *this* also, that the late King was not *altogether* so good an *orator*, as He was a *pen-man*: and I write only what He spake, *I transcribe* none of His *writings*.

For the Marquesse of *Worcesters* *learning*, he that knew him *well*, knew him to be *more* then *ordinarily* vers'd in *controversie*, especially for a man who was no *professed* *Schollar*, and a *noble-man*; besides, you must imagine, *this* to be a *businesse* of *long* *deliberation* (on his part) and that he was not *without* those helps that could

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could (and no question did) assist him, with all the force that was in argument.

If any shall say, that the publisher of this controversie, did ill to present the Church of Rome, dressed in such specious apparenses of truth, to the startling of mens consciences.

I answer, that if that Champion of the Philistians, had not been described unto us according the full height of that stature he was of, nor the description of his armour according to the substance of his head-piece, and the weight of his coat; nor the formidableness of his weapon, according to the vast dimension of his staffe: nor the terribility of his spears head, according to the many hundred shekels of Iron whereof it was made; we should wonder why the soul of Jonathan should be so knit unto the soul of David; why Saul should honour him so much, and the people so much admire

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mire him; and the women praise him so many degrees beyond *Saul*.

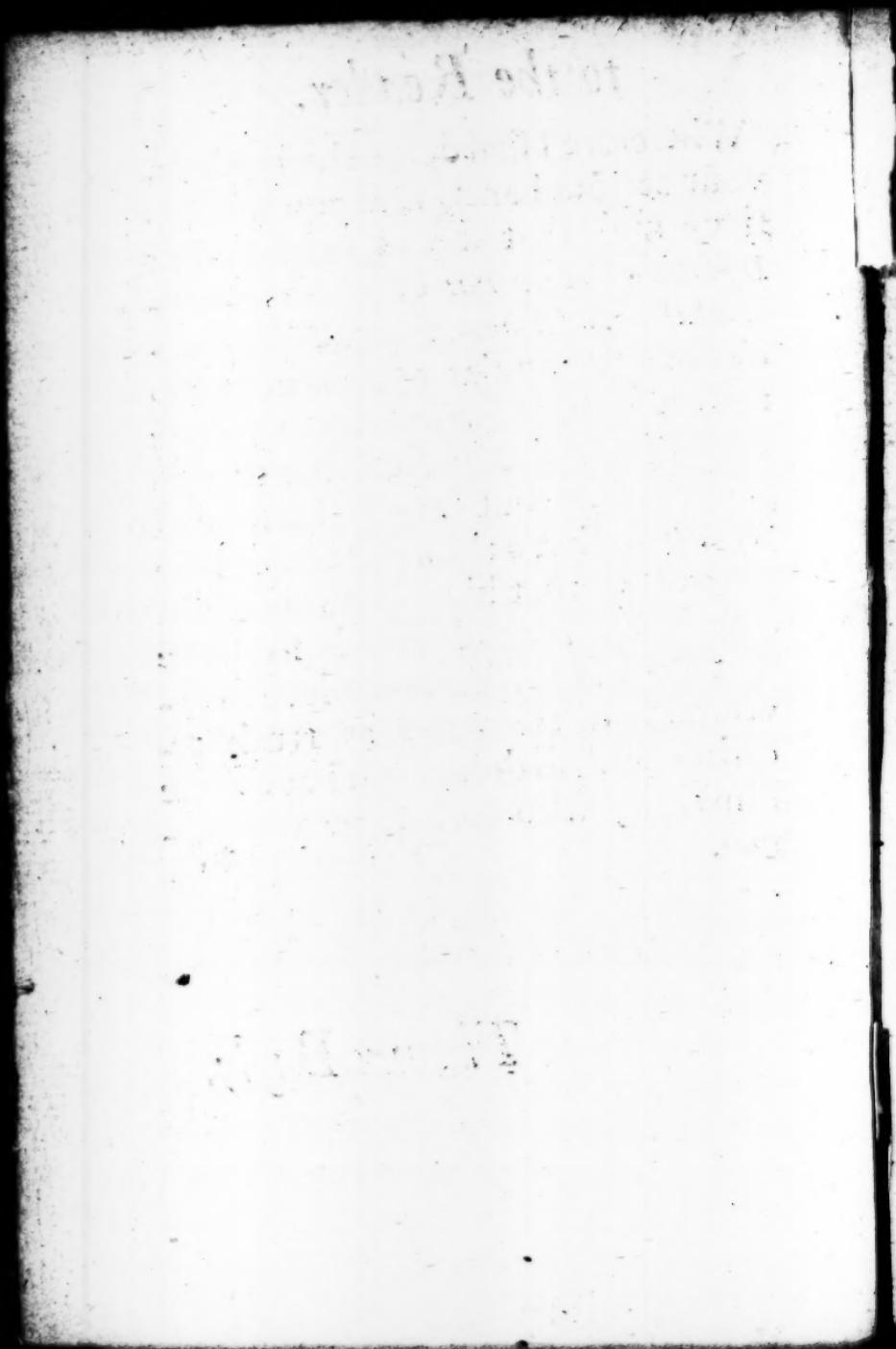
but as the posture of the Gyant, hightened the *admiration* of *David*, so the force of those arguments, was but an *improvement* of the Kings *conquest* over the *temptation*: They did ill who fomented jealousies in the hearts of the People, upon this score; viz. *that the late King was a Papist in his heart; and that he intended to bring in popery*, whereby he so lost the hearts of his people, *upon that false ground*, that all the veines-akings of so many thousand hearts to *one*, could not recover him whom they had lost with a meer frolick, nor a more plentifulnesse of tears then had been shed for all the Princes since the *Conquest*, could recall him: The Author did not this, to *startle* mens consciences; but to prick the consciences of those, who were the Authors of this.

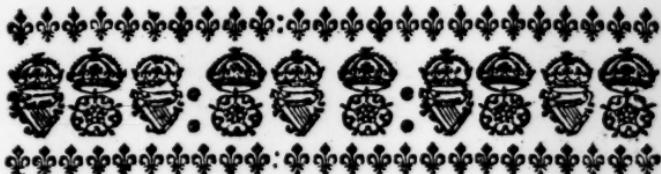
Where-

to the Reader.

Wherefore I shal desire this onely favour at your hand, that you will believe me, that it was neither that *Insanabile scribendi Cacoethes*, nor *ostentatio eruditionis*, nor the *effascination* of any popular applause; nor any intention to *boulster* up any *cause* or *faction*, that invited me to this *publication*, but *meerly* because I would not have the *wind* to get into your ears, that blows from so could a quarter, where charity is so *frozen* that she wants *life*, to believe so favourably of the dead as truth requires; and, so doing, you have done him *right*, who hath done you *service*.

Thomas Bayly.





Certamen Religiosum:
OR,
A CONFERENCE
BETWEEN
The late King of *England*,
and the late Lord Marquesse of
Worcester, concerning Re-
ligion, at His Majesties being
at *Ragland-Castle*, 1646.

Tis not to be imagined o-
therwise, but that every
man, who pretends unto Religion, makes the
same Religion which he
professeth, either his *Jacobs*
Ladder, or his fiery Chariot, to ascend
to heaven. Neither is it to be supposed,
but that the same man (if he thought any
other Religion better then his own, or

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his own not the only way to heaven) would forsake that Religion which he had formerly imbraced, and matriculate himself a member of that Church, whose purer hands were likeliest to give him the truest blessing: Wherefore burning zeal is not to be blamed (though the fire be misplac'd, if it operate according to its own nature, which is to congregate homogeneall beings, and make them love to sit by the same fire.

Thus affected was that Noble, and indeed (in his way) heavenly disposed, *Henry late Marquesse of Worcester*: to play the greatest prize that ever was played between any two, that ever entred within those lists. Three Diadems were to encounter with the Tripple Crowne; and the Tripple Crowne with three Scepters; opportunity that lucky gamster, that hardly loses a game in twenty, was on the Marquesse's side, time and place directed him, how to take points in his own Tables; the King at that time being in the Marquesse's own house at *Ragland*, and necessitated to borrow money to buy bread, after so great a losse at *Nazeby*: the King being thus put to play the after game, with the old Marquesse, was a little mistrustful, that

that he had not plaid the fore game with him so well, as that he had not thereby prejudic'd the latter : for though the Marquesse and his son, were the two ablest, and most forward'tl shoulderers up of the declining Throne, especially the chip of the old block, whose disposition expressed it self most Noble in not caring who had lov'd the King, so that he might be but permitted to love *Alexander* ; whom he affected, not only with the loyall respects of a subject towards his Soveraigne, but also, with such passionate wayes of expressions, and laboriousnesse in all good offices, as are wont to be predominant in those, in whom sympathy is the the only grond of their affections : yet there were not wanting some kind of men, who made the a-versnesse of this Noble-mans Religion, an occasion of improving their own envies : which though it could never lose him the least ground in his Masters good opinion of him (who never would judge no more a Saint by his face, then a Devil by his feet, but both according to their severall ingagements) yet there were some things which happened, as having relation to this family, which were not altogether pleasing ; however, though His Majesty

came thither, usher'd by necessity, yet he came neither unwelcomed, nor uninvited; and entertained as if he had been more King, by reason of some late atchievements, rather then otherwise: and though money came from him like drops of bloud, yet he was contented that every drop within his body should be let out at His command, so that he might performe so meritorious a piece of worke, as (he thought) the being an instrument of bringing the Father of of his Country, to be the Son of his Church) would be unto his souls health. The Marquesse having these resolutions within himselfe, thought to give them breath at the same time, that His Majestie should make his motion for a further supply of money, which he daily and hourly expected, but was deceived in his expectations; for the relation already having reach'd the Kings ear, how an accident had made me no less fortunate to his Lordship, then in being the meanes of preserving his Lordships person, and no inconsiderable fortune then in the same venture with him, and how that I preserved both the one and the other in concealing both: for the space that the Moon useth to be twice in riding of

of her circuit (the particulars hereof, herē to insert, would tend rather to much arrogānce, then any purpose, wherefore I further forbear) untill such time as the trust that providence had reposēd in me, was crowned by the same hand, with such successe, as brought the Marquesse safe to his own house in peace; which I had no sooner brought to passe, hut the Marques drew from me a solemn ingagement, never to leave him so long as we both should live, which I was so carefull for to observe, that I neither left him in life, nor death, faire weather, nor foule, untill such time as he led me, and I laid him, under the ground in *Windsor-Castle*, in the Sepulcher of his Fathers.

And it was a strange thing, that during the time that I was thus a bond-servant to his Lordship, which was for the space of 12 moneths thrice told; the difference in Religion never wrought the least difference in his disposals of trusts of the highest nature upon me; but his speeches often shewed his heart, & his often lending me his ear, that they were both as much mine, as any mans, of which (it seemes) His Majesty being informed, I must be the beetle-head, that must drive this wedge

into the Royall stock ; and was also told, that no man could make a divorce between the Babilonish garment, and the wedge of gold, sooner then my self : to be brief, I was ingaged in the businesse ; I could neither deny the imployment, nor well tell how to go about it, I not knowing the Marquesse drift all this while, thought the Marquesse had feared nothing more, then what I my self was most afraid of, *viz.* That I should be made an instrument, to let the same horse bleed, whom the King Himself had found so free, that he was unwilling to give him the least touch with his spur : howsoever I went about it, and thus began to tell his Lordship ; My Lord : the thing that I feared, is now fallen upon me ; I am made the unwelcome messenger of bad newes, the King wants money : at which word, the Marquesse interrupted me, saying, *bold Sir,* that's *no newes* : go on with your businesse : my Lord (said I) there is one comfort yet, that as the King is brought low, so are his demands; and like His Army, are come down, from thousands to hundreds ; and from paying the Souldiers of His Army, to buying bread for Himself and His followers : My Lord, it is the Kings owne

expression, and His desire is but three hundred pound: whereupon my Lord made a long pause, before he gave me one word of answer (I knowing by experience, that in such cases it was best leaving him to himself, and to let that nature that was so good, worke it self into an act of the highest charity, like the Diamond which is only pollished with its own dust) At last he called me nearer to him, and asked me, if the King Himself had spoken unto me concerning any such businesse: to which I answered, that the King Himself had not, but others did, in the Kings hearing; whereupon he said, might I but speak unto Him (but I was never thought worthy to be consulted with, though in matters meerly concerning the affaires of my own Country) I would supply His wants, were they never so great, or whatsoever they were: whereupon I told his Lordship, that if the King knew as much, he might quickly speak with Him: then said the Marquesse, the way to have Him know so much, is to have some body to tell Him of it: I asked his Lordship, if he would give me leave to be the informer: he told me he spake it to the same purpose; I hastened from him, with as much fear of being called back againe, as I did towards the King, with a long-

ing desire of giving His Majestie so good an account, of my so much doubted embassie.

Half going, and halfe running through the Gallerie, I was stopt in my way, by one Lieutenant Collonel *SyHard*, who told me, that if ever I had a mind to do My Lord *Marques*, and the Garison, any good, now was the time: for even now, one of the Kings Ships, had run her self on ground, under the Towne of *Chepstow*: Calling unto me the Captain of her (one Captain *Hill*,) who related unto me, that upon the surrendre of *Bristol*, he was forced to fly into the sanctuarie, of the Kings Quarters, having formerly revolted from the Parliament, (or rather returned to her due obedience) telling me, moreover, that she was fraught with store of goods, and rich commodities, as Sugar, Tobacco, Linnen of all sortes, &c. and that the Law in such a case appropriated the King, to such a part of her lading, which I better understood then, then I can relate unto you now, & that she had many fair brass, and iron Guns, in her, with proportionable Ammunition, usefull for the Garison, and that for a word speaking, I might have all this of the King, for the use of the

the Garison, I (considering, that it would be neverthelesse the Kings , for being converted to such an use , as also the busines I was about) made no doubt , but that I should easily beg all this for the Marquess, in Consideration of the great charges, his Lordship had been at , in entertaining His Majestie so long : neither was I deceived , for the King granted it willingly.

But as to the matter in hand , I told His Majestie (a part) that I had moved his Lordship in matter of money , but found him a little discouraged , in regard , that His Majestie having been twice at *Ragland* , a moneth at a time , and that at neither of those times , he ever vouchsafed his Lordship so much honour , as once to call him to Councel, though it was in his own house , and must needs be acknowledged , to be one who knew the Countrey and the Constitution of the inhabitants , better then any other man , that was about His Majestie, had reason to understand; wherefore I told the King , I thought his Lordship lent my motion a deffer ear , then he would have done , if his Lordship had not been thought so uselesse a creature: and that I perceived his Lordship had a desire to have some conference with His Majestie,

jestie, which being obtained, I believed, His Majesties request would be easily granted, and his expectations answered, in a higher measure, then it may be His Majestie did believe. The King said, *with all my hart*: and as to the other busynesse, which so much troubles my Lord, in troth I have thought it a neglect in Us heretofore: but the true reason, why I did forbear to do so, was, because I thought, my Lord of Worcester, did not desire it; by reason of his retiredness, unwildiness of body, and unwillingnesse of mind to stir abroad; and therefore I thought it a contentment to him, to be let alone. I told his Majestie, that I did verily believe, that His Majestie was in the right, in both respects, both of His Majesties, and his Lordships: and that if His Majestie had called him to Council, I do verily believe, his Lordship would have desired, to have been excused, but yet he did expect, he should have been called: whereupon the King said, I pray tell my Lord of Worcester, that I did not forbear that respect unto him, out of any dis estimation I had, either of his wisedome, or loyaltie, but out of some reasons I had to my self, which indeed reflected as much upon my Lord,

Lord, as they did on me. For had he used to have come to the Councel board, it would haye been said, that I took no other Councel, but what was conveighed unto me, by Jesuites, by his Lordships meanes: and I pray tell him, that that was the true cause. I told His Majestie that I would, and that I thought it an easie matter to cause him to believe no less, but withall, I intimated to His Majestie, that I knew, the *Marques*s had an earnest desire to have some private Conference with His Majestie, this night. Which if granted, it might conduce very much to His Majesties behoof. The King said, *how can that be?* I told His Majestie, that my Lord had contrived it before his comming to the Castle, and told His Majestie of the privacie of the convieghance, and that therefore his Lordship had appointed that for his Bed-chamber, and not in the great Tower, which was the roome, he most esteemed of in all the Castle. Hereat His Majestie smil'd, and said, *I know my Lords drift, well enough: either he meanes to chide me, or else to convert me to his Religion.* Whereupon I told His Majestie: I doubted not, but that His Majestie was temptation proof as well as he was correction-free, and that he might

might returne the same man , he went ,
having made a profitable Exchange , of
gold, and silver , for words and sleepe , at
which the King suddenly replyed : I never
received any of the Marques gold , but it was all
weight , and I would have my words to be so with
him , which cannot be , because I have no time to
weigh the matter , much less the words , that I shall
speak concerning it ; I must expect to find my
Lord very well prepared , and all the force that is
in argument against me . Had I been a ware of it ,
or could stay , I would have taken some days labour ,
to have been as hard for my Lord as I could , and
not to have given him such an extemporarie
meeting , as both of us must be faine to steale from
sleep . Sir , said I , I am employed by you
both , and I must do Your Majesties service
as I may . This way I can , otherwise I
know not . I do not think his Lordship
expects disputation , but audience ; what he
hath to say I know not , neither did I
know , that he had any such intention , un-
till the time that I moy'd his Lordship in
Your Majesties behalf ; Well , said the King ,
my Lords desires are granted ; and if he have any
such intention , I hope to let him know , that I will
not be of a Religion , that I am not able to defend
against any man ; and let me heare from you con-
cerning the time and place . So I departed his
presence ,

presence, giving this pleasing account unto the *Marquess*, who transported with joy, commanded me to haft unto the King, and tell him, that at eleven of the clocke that night he would not faile to attend His Majestie in such a place, whether he had given me direction to light His Majestie, which place of meeting was known by the name of my Lord Privy-seales Chamber, who was father to this *Marquess*, and died in it, wherefore this *Marquess* would never suffer any man to lie in it afterwards, or scarce any body, so much as to come into it, which was the reason, why this Chamber, at this time, was so conveniently empty, when all the roomes in the Castle were more then full. And withall his Lordship instructed me to attend near upon the time, in the withdrawing room, which was next unto his Lordships Bed-chamber, and to clear the Parlour, and the withdrawing room, if any Companie should chance to sit up so long, which was usuall at that time, through both which rooms my Lord of *Worcester* was to passe, unto the place appointed: where, when I had once brought him, I should leave him, and wait for the Kings comming forth, giving me the

Key

Key of his Bed-chamber, wherewith he used always to locke himself in, and never to his last would suffer any man to lie in the same Chamber with him, which happened well for the private managerie of the busynesse. And that in the interim, he would lie down upon the bed, and see if he could take a nap. I promised his Lordship, that I would be punctuall in my endeavours; onely I made this Objection unto his Lordship, that it might be, that it might prove, more then I could performe at such a precise time, as we were necessitated unto; if they should be either unwilling, or think it strange, to be hurried away all upon a suddaine; and besides, so doing would draw suspition with it, that may set watch-men over the event of our affaires; whereat the *Marquess* hastily made answer, I will tell you what you shall do, so that you shall not need to fear any such thing, go unto the Yeomen of the Wine-seller, and bid him leave the Keyes of the Wine-seller with you, and all that you find in your way, invite them down into the seller, and shew them the Keyes, and I warrant you, you shall sweep the room of them if their were a hundred. And when

when you have done, leave them there. I thought that Objection sufficiently salved, so took my leave, disposing my self to a removeall of all the blocks, that might be cast in our way, I found not any. The time drawing near, that the Dominicall Letter was to dispute with the golden Number, I opened the *Marquesses* door, so softly (fearing, to wake the two young Gentlemen which waited upon my Lord, and were in bed and a sleep in the next roomie, through which we were to passe, and were resolved to put it to a venture, whether we could do so, or no, but we past and repast, without any their taking the least notice of us,) that the *Marquess* himself did not hear me, when I came to him, I found him a sleep, whom I so wakened, by degrees, that he would needs perswade me, that he had not slept at all. Yet telling him how the time was come wherein he was to meet the King; in a mazement and a kind of horrour, he asked me, *what time? and what King?* at first, I thought it so strange to him, because he was as yet but a stranger to himself, as not being throughly awaked; but when I saw his fears begin to increase, by how much

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the more he came to himself, and to lay stronger and stronger hold upon him, expressing a great deal of unwillingnesse, to that which he formerly so much desired ; and with such a kind of reluctancy , as might very well spread an appearance of some remorse : I my self began to be afraid of being made an instrument in a designe, that carried with it, such a conflict within the bosome of the actor ; untill my second thoughts, banished my first apprehension, and seconded my confidence of his Lordships innocence, being confirmed by this following expression of his, *God blesse us all : what if we should be discovered ? what construction would they make of our doings ? what advantage would they be ready to take of such constructions ? what if this harmlesse and innocent designe of mine, should be thought a Conspiracy, such a one as Gowries ? then they will take an occasion to Plunder me of all that I have : I protest I never thought of this, I wish I never had attempted any such thing : whereupon I told his Lordship : that it was too late now to entertaine any such fears , neither was there any ground for any such jealousie : whereat the Marquess replyed fie, fie , I would to God that I had let it alone. I perceiving this tergiversation to proceed*

ceed out of an awfulness, which his loyal hart, ever carried with it, towards His sacred Majestie, which might very well raise doubts of a high nature, out of the manner of the fact, thus spake unto his Lordship: My Lord, you know your own heart best, if there be nothing in your intentions but what is good, and justifiable, you need not fear, if otherwise, it is never too late to repent; at which words the Marquess seemed to be much troubled, saying, Ah! Doctor, I thought I had been sure of one friend, and that you would never have harboured the least suspicion of me, God knows my hart, I have no other intention towards His Majestie, than to make Him a glorious Man here; and a glorified Saint hereafter. Then (said I) my Lord, shake off these fears together with the drowsiness that begat them: Hony joit qui male pense, O (said my Lord) but I am not of that order, but I thank God, I weare that motto about my heart, to as much purpose, as they who weare it about their armes: and began to be a little pleasant, and took a pipe of Tobacco, and a little glass full of *Aqua Mirabilis*, and said, come now, let us go in the name of God, crossing himself, I had no sooner brought my Lord to the door of the meeting Chamber, but the Clocke struck a eleven, whereupon I

presently left my Lord (in the portall , where he would needs be , untill such time as the King were entered the room , and should send for him in) and went to the place where I was to expect the King , according to the Intimation , which I had formerly given His Majestie . I had not been long there , before His Majestie came forth , saying unto me , softly : *I have escaped one danger , none within my Chamber knowes of my comming abroad , this night :* to which I answered , that if it were discovered , I hope there is nothing in the exploit so dangerous , as to deserve such a word , which His Majestie made answer (as I waited upon His Majestie) *Misprisions , civil Constru-
tions , and false Judgements , are dangers worth
escaping at any time , and therefore , where I run
a hazard , I alwayes escape a danger . They who
carrie onely their own eyes in their head , and have
no other upon them , may go which way they please ;
but he that bath all the peoples eyes upon him ,
must looke which way he goes , (by this time
His Majestie was come into the Chamber ,
who continuing on his saying , spake fur-
ther) *neither is it sufficient for him to lead theirs ,
according to the perspicuitie , and quickness of his
own , but he must allow them , the abatements ,
which either the Distance of the Object , the In-
dispo-**

disposition of the Organ, or the Mis-disposition of some bad Mediums may require in vulgar Spirits, by reason of their incapacitie of looking further then apparence. I answered the King in these words, May it please your most excellent Majestie, to give me leave, to speak under the highest Correction, I conceive these to be singular good Caveats, & Antidotes against reall evill ; but not against apperances, for the King of Kings, and Saviour of the world, sought not to avoid them, but was contented to be accounted a friend to Publicans, and a Sinner himself, so that he might walade them of their sins, & to be thought a bibber of their wine, so that he might infuse into them his Divine grace ; desiring his Majestie to pardon me, further, in regard, that I had left my Lord Marquess in the dark. O (said the King) you should have spoke sooner, bring him in : I left His Majestie, and brought in the Marquess, who comming in, leaning upon my arm, (as he used to do,) he thus merrily began the Discourse.



THE CONFERENCE.

Marquess.

*Sir, I hope if they catch us in the act,
it will not be deem'd in me an act of
so high Conspiracy, in regard that I enter
the lists, leaning upon a Doctor of your
own Church.*

*To whom the King reply'd a (as merrily) C. R. My Lord, I know not
whether I should have a better op-
inion of your Lordship, for the Do-
ctors sake, or a worse opinion of the
Doctor for your Lordships sake, for
though you leane much upon his
arme, yet he may leane more upon
your judgement.*

*Marq. Sir, It conduceth a little to
the purpose we have in hand, to be a little
serious in the thing you speak of, your
Majesty*

Majesty knowes the grounds of my acquaintance with the Doctor, and my obligation to him, which difference in opinion, shall never mittigate in point of affection; but I protest unto you, I could never gaine the least ground of him yet, in perswading him from his principles.

King. It may be your Lordship hopes to meet with a weaker Disputant of me.

Marq. Not so, and if it please your Majesty, but I thinke thus: that if it should please God to make me so happy an instrument of his Churches good, as to be a meanes to incline your Royall heart to imbrace the truth; I believe that he, and thousands such as he, would be soon brought to follow your Majesty in the right way, who are so constant followers of your steps whilst you are in a wrong path: the oathes which they have taken, the relation which their Hyrarchy have to the Crown, which must be no longer so, but whilst the government of the Church and soules, stand as a re-

serve to the regiment of lives and fortunes, the preferment which they expect from your Majesty, and the enjoyment of those preferments which they have already, which they must no longer enjoy, then whilst they are, or seeme to be of your opinion, causeth them to smother their own knowledge, whilst their mouthes are stopt with interest, whereas if the strong tide of your Majesties opinion were but once turn'd, all the ships in the river, would soon turne head :

Hereupon the Marquesse abruptly fell from his subject, and asked the King, Sir, I pray tell me what is it that you want ? The King smiled a little at his sodaine breaking off, and making such preposterous haste to aske that question, answered,

King. My Lord, I want an Army, can you help Me to one ?

Marq. Yes, that I can : and to such a one, as should your Majesty commit your self to their fidelity, you should be a Conquerour, fight as often as you please.

King.

King. My Lord, such an Army would do the businesse: I pray let me have it.

Marq. *What if your Majesty would not confide in it, when it should be presented unto you?*

King. My Lord, I would faine see it, and as faine confide in that, of which I had reason to be confident.

Marq. *Take Gidions three hundred men and let the rest begon.*

King. Your Lordship speaks mystically, will it please you to be plaine a little.

Marq. *Come I see I must come nearer to you: Sir, It is thus, God expected a worke to be done by your hands, but you have not answered his expectation, nor his mercy towards you, when your Enemies had more Cities and Garisons, then you had private families to take your part, when they had more Cannon then you had Muskets; when the people crowded to heap treasures agaist you,*

whilst your Majesties friends were faine
here and there to make a gathering for
You, when they had Navies at Sea, whilst
Your Majesty had not so much as a Boat
upon the River; whilst the odds in num-
ber against you was like a full crop a-
gainst a gleaning, then God wrought his
miracle, in making Your gleaning big-
ger then their vintage; he put the pow-
er into your hand, and made You able to
declare Your self a true man, to God,
and gratefull to Your friends; but like
the man whom the Prophet makes men-
tion of, who bestowed great cost and
paines upon his vineyard, and at last it
brought forth nothing but wilde grapes;
so when God had done all these things for
You, and expected that You should have
given his Church some respite to their op-
pressions, I heard say, You made vowes
that if God blest You but that
* Nazeby day with * Victory, you would
Fight. not leave a Catholike in Your
Army; for which I fear the Lord is so
angry with You, that (I am afraid) he will
not

not give you another day wherein you may so much as trie your fortune: Your Majesty had forgot the monies which came unto you from unknown hands, and were brought unto you by unknown faces, when you promised you would never forsake your unknown friends; you have forgotten the miracalous blessings of the Almighty upon those beginnings, and how have you discontenanc'd, distrusted, dis-regarded, I, and disgraced the Catholiques all along, and at last vowed an extirpation of them: Doth not your Majesty see clearly, how that in the two great Battailles, the North and Nazeby, God shewed signes of his displeasure, when in the first, your Enemies were even at your mercy, confusion fell upon you and you lost the day, like a man that should so wound his Enemies, that he could scarce stand, and afterwards his own sword should fly out of the hilt, and leave the strong and skilfull, to the mercy of his falling enemies; and in the second (and I fear me the

the last Battaille that e're you'le fight)
 whilst your men were crying victory, as
 I hear they had reason so to do, your
 sword broke in the aire, which made you
 a fugitive to your flying enemies: Sir, I
 pray pardon my boldnesse, for it is Gods
 cause that makes me so bold, and no in-
 clination of my own to be so, and give
 me leave to tell you, that God is angry
 with you, and will never be pleased, un-
 till you have taken new resolutions con-
 cerning your Religion: which I pray
 God direct you, or else you'le fall from
 nought to worse, from thence to no-
 thing.

King. My Lord, I cannot so much
 blame as pitty your zeal; the sound-
 nesse of Religion is not to be tried
 by dint of sword, nor must we judge
 of her truthe by the prosperity of
 events, for then of all men Christi-
 ans would be most miserable; we
 are not to be thought no followers
 of Christ, by observations drawne
 from what is crosse or otherwise, but
 by

by taking up our crosse and following Christ; neither do I remember my Lord, that I made any such vow before the Battaille of Nazeby concerning Catholiques, but some satisfaction I did give my Protestant Subjects, who on the other side were perswaded that God blest us the worse for having so many Papists in our Army.

Marq. *The difference is not great, I pray God forgive you, who have most reason to aske it.*

King. I think not so my Lord.

Narq. *Who shall be judge?*

King. I pray my Lord, let us sit down, and let reason take her seat.

Marq. *Reason is no judge.*

King. But she may take her place.

Marq. *Not above our Faith.*

King. But in our arguments.

Marq. *I beseech your Majesty to give me a reason why you are so much offended with our Church?*

King.

King. Truly my Lord, I am much offended with your Church, if you meane the Church of *Rome*, if it were for no other reason, but this, for that she hath foisted into her legend, so many ridiculous stories, as are able to make (as much as in them lies) Christianitie it self a fable, whereas if they had not done this wrong unto the tradition of the primitive Church, we then had left unto us such rare and unquestionable verities, as would have adorned, and not dawb'd the Gospel, whereas now we know not, what is true, or false.

Marq. Sir, if it be allowed to question, what the Catholick Church holds out for truth, because that which they hold forth unto us seemes ridiculous, and to picke and chuse verities according to our own fancie, and reject as novelties and forgeries what we please, as impossibilities and fabulous. The Scriptures themselves may as well suffer by this kind of tolleration, for what more ridi-

ridiculous then the Dialoge between Ba-
laam and his Ass, or that Sampsons
strength should be in his hair, or that he
should slay a thousand men with the Jaw-
bone of an Ass. The Disputation betweeen
Saint Michael and the Devil about the
body of Moses; Philip's being taken up
in the air, and found at Aroties with
a thousand the like strange, and to our
apprehension (if we look upon them with
carnall eyes) vaine and ridiculous, but
being they are recorded in Scripture,
which Scripture we hold for truth, we
admire, but never question them; so the
fault may not be in the tradition of the
Church, but in the libertie, which men
assume to themselves to question the tra-
dition. And I beseech Your Majestie,
to consider the streakes that are drawne
over the Divine writ, as so many de-
lenda's by such bold hands as those: the
Testaments were not like the two Tables,
delivered into the hands of any Moses,
by the immediate hand of God, neither
by the Ministratiōn of Angels, but men
inspi-

inspired with the holy Ghost writ, whose writings by the Church were approved to be by inspiration, which inspirations were called Scripture, which Scriptures most of them as they are now received into our hands, were not received into the Cannon of the Church, all, within three hundred years after Christ, why may not some bold spirits call all those scriptures, (which were afterwards acknowledged to be Scripture, & were not before) forgeries. Nay have not some such (as blind as bold) done it already? Saint Hier was the first that ever pickt a hole in the Scriptures, and cut out so many books out of the word of God, with the penknife, of Apoccrypha, Ruffinus challengeth him for so doing, and tells him of the gap, that he hath opened for wild beasts to enter into this field of the Church, and tread down all ill corn. Jerom gives his reasons, because they were not found in the Originall Copie, (as if the same spirit which gave to those, whom it did inspire the diversities of tongues,

tongues, should it self be tied to one language) but withall he acknowledgeth this much of those books, which he had thus markt in the forehead, Canonici sunt ad informandos mores, sed non ad confirmandam fidem, how poor a Distinction this is, and how pernicious a president this was, I leave it to Your Majestie to judge: for after him Luther takes the like boldness, and at once takes away the three Gospels, of Mark, Luke, and John; Others take away the epistle to the Hebrews, others the epistle of Saint Jude, others the second and third epistles of Saint Peter, others the epistle of Saint James, others the whole book of the Revelation. Wherefore to permit, what the Church proposes to be questionable by particular men, is to bring down the Church, the Scriptures, and the Heavens upon our heads; there was a Church, before there was a Scripture, which Scripture (as to us) had not been the Word of God, if the Church had not made it so by teaching us to believe it.

The

The preaching of the Gospel was before the writing of the Gospell, the Divine Truth that dispersed it self over the face of the whole earth, before it's Divinitie was comprised within the Cannon of the Scripture, was like that Primeva Lux, which the world received before the light was gathered into the body of the Sun, this body so glorious and comfortable is but the same light, which was before, we cannot make it an other, though it be otherwise, and therefore though the Church and the Scripture, like the light that is concomitant and precedent to the Sun, be distinct in terms, yet they are but one & the same; no man can see the Sun, but by it's own light, shut your eyes from this light, and you cannot behold the body of the Sun. Shut your eyes against one, and you are blind in both, he never had God to be his Father, who had not the Church to be his Mother, if you admit Sillogismes, a priori, you will meet with many paralogismes, a posteriori cry down the Churches, Authoritie, & pull out

but the Scriptures efficacie, give but the Church the lie, now and then, and you shall have enough will tell you the Scripture is false here and there; they who have set so little by the tradition of the Church, have set by halfe the Scriptures, and will at last throw all away: wherefore in a word, as to denie any part of the Scripture, were to open a vain, so to question any thing, which the Church proposes, is to teare the seamlesse Coat of Christ, and to pierce his body.

King. My Lord, I see you are better provided with Arguments then I am with memorie, to run through the series of your Discourse; satisfie me but in one thing, and I shall soone yield to all that you have said, and that is concerning this Catholick Church you talke of, I know the creed tels us, that we must believe it, and Christ tells us, that we must hear it, but neither tell us, that that is the Church of *Rome*.

Marq. *Gracious Sir, the creed tells*

us, that it is the Catholick Church, and Saint Paul tells us in his epistle to the Romans, that their faith was spread abroad through the whole world.

King. That was the Faith, which the *Romanes* then believed, which is nothing to the *Roman Faith*, which is now believed.

Marq. *The Romane Faith then and now are the same.*

King. I denie that my Lord.

Marq. *When did they alter their Faith?*

King. That requires a librarie, neither is it requisite, that I tell you the time when, if the envious man sowes his tares, whilst the husband-man was asleep, and afterwards he awakes and sees the tares, are they not tares, because the husband-man knowes not when they were sown?

Marq. *And if it please Your Majestie, in a thing that is so apparent, your similitude holds good, but in the differences between us and the protestants are not*

not so without dispute, as that it is yet granted by the major part of Christians, that they are errors which we believe contrary to Your Tenents; and therefore the similitude holds not, but I shall humbly intreat Your Majestie, to consider the proofes, which the learned Cardinal Peroone hath made concerning this particular, in his answer to Your Royall Father, his Apologie to all Christian Princes, where he proves, how that all the Tenents which are in controversie now between you and us, were practised in the Church of Christ, within the first three hundred years; wherefore I think, it would be no injury to reason to require belief, that that which hath been so long continued in the Church, and so universally received, and no time can be set down, when those Tenents or Ceremonies did arise, must needs be Catholick for time and place, and Apostolical for institution, though we have no warrant from the Scriptures to believe them to be such. For the Apostle Saint Paul com-

manded Timothy to keep fast the things which he had delivered unto him, as well by word as by writ. Wherefore if we will believe no tradition, we may come at last to believe no writings.

King. That was your own fault, wherefore I blame your Church, for the way to make the Scriptures not believed, were to adde unto them new inventions, and say they were Scriptures.

Marq. *If the Church of Christ had so mean esteeme then, as amongst some, she hath now, certainly the former books received into her Cannon, would have been much prejudiced by the admittance of the latter, wherefore if the Church be questionable, then all is brought in question.*

King. My Lord, you have not satisfied me, where this Church is: and as concerning the Cardinals book, I have seen it, and have read a part of it, but do not remember, neither do I believe, that he hath prov'd that which you say.

Marq.

Marq. It may be the proofes were in that part of the book, which Your Majestie did not read, and as for my proving the Romane Church to be this Church, by which we should be all guided, I thus shall do my endeavour, That Church whose Doctrine is most Catholick and universall, must be the Catholick Church: but the Romane Church is such.

Ergo.

King. My Lord, I denie your Minor, the Romane Church is not more universall, the Grecian Church is far more spreading; and if it were not, it were no Argument, for the Church of the Mahumetanes, is larger then both.

Marq. First, This is no Argument, either for an English Man, or a Protestant, but for a Grecian, or Mahumetane, not for an English Man, because he received his Conversion from Rome, and therefore he in Reason should not look beyond Rome, or the Doctrine that Rome practised then,

when they converted England, nor for a Protestant, because he is as far distant from the Grecian Church in matter of opinion, as from the Romane; and therefore he need not look for that which he hath no desire to find: besides, the Greek Church hath long ago submitted to the Church of Rome, and there is no reason, that others should make Arguments for her, who are not of her, when she stands in no competition her self; besides, there is not in any place where ever the Greek Church is, or hath been planted, where there are not Romane Catholicks; but there are divers Countreys in Christendome, where there is not one Professour of the Greek Church; neither is there a place in all the Turks Dominions, where there are not Romane Catholicks, nor in any part of the world, where there are not multitude of Romanes; neither is there a Protestant Countrey in Christendome, where there are not Roman Catholicks numberleſſe, but not a Protestant amongst

mongſt the Natives, neither of Spanie or Italy. Shew me but one Protestant Countrey in the world, who ever deferted the Romane Faith, but they did it by Rebellion, except England, and there the King, and the Bishops were the principall reformers: (I pray God, they do not both ſuffer for it.) Shew me but one reformed Church, that is of the opinion of an other, ask an English Protestant, where was your Religion before Luther, and he will tell you of Hus and Jerom of Prag: Search for their Tenents, and you ſhall find them as far different from the English Protestant, as they are from one another; run to the Waldensis for your Religions antiquity, and you ſhall find as much difference in their Articles, and yours, as can be between Churches that are most opposite. Come home to your own Countrey, and derive your deſcent from Wickliffe, and ſearch for his Tenents in the book of Martyrs, and you ſhall find them quite contrary to ours, neither amongſt any

of your moderne Protestant shall you find any other agreement, but in this one thing, that they all protest against the Pope. Shew me but any Protestant Countrey in the world, where Reformation, as you call it, ever set her foot, where she was not as well attended with sacrifice, as usher'd by Rebellion, and I shall lay my hand upon my mouth for ever.

King. My Lord, my Lord, you are gone beyond the scope of your Argument, which required you to prove the *Romane Church* more Catholick then the Greek, which you have not done; you put me off with my being *English*, and not a *Grecian*, whereas when we speak of the universality of a Church, I think that any man who is belonging to the universe, is *objecrum rationis*. And if that be the manner of your Election, then I am sure most voices must carry it: for your alleged submission of the *Greek Church* unto the *Roman*, I believe it cannot be prov'd, but it may

may be the Patriarch of *Constantinople*, may submit unto the Pope of *Rome*, and yet the *Greek Church* may not submit unto the *Romane*.

Marq. Sir, it is no dishonour for the *Sun* to make its progress from *East* to *West*, it is still the same *Sun*, and the difference is onely in the shadowes, which are made to differ according to the varieties of shapes; that the severall substances are of; *East* and *West* are two divisions, but the same day: neither can they be said or imagined to be greater, or more extending one or other, and the one may have the benefit of the *Suns* light, though the other may have its glory; and I believe, no man of sober judgement can say, that any *Church* in the world is more generally spread over the face of the whole world, or that her glory shines in any place more conspicuously, then at this day in *Rome*.

King. My Lord, If externall glory be the *Sun-shine* of the *Gospel*, then the *Church* is there indeed; but if

in-

internal sanctity, & inward holyness be the Essences of a Church, then we may be as much to seek for such a Church within the Wals of *Rome*, as any where else.

Marq. Who shall be Judge of that? I pray, observe the Injustice and Errours that will arise, if every man may be admitted, to be his own judge; you of the Church of England left your Mother the Church of Rome, and Mother to all the Churches round about. You forsook her, and set up a new Church of your own, Independent to her: there comes a new generation, and doth the like to you; and a third generation, that is likely to do the like to that; and the Church falls and falls, untill it falls to all the pieces of Independencie. It is a hard case for a part to fall away from the whole, and to be their own judges. Why should not Kent fall away from England, and be their own judges, as well as England fall away from Christendome, and be their own judges? why should not a Parish

rish in Kent fall away from the whole County, and be their own judges? why should not one Family fall away from the whole Parish, and be their own judges? why should not one man fall away in his opinion from that Family, and be his own judge? If you grant one, you must grant all; and I fear me in doing one, you have done all. So that every man despiseth the Church, whilst he is a Church to himself; rayles against Popery, and is the greatest Pope himself, despiseth the Fathers, and will enthrone his own judgement above the wisdome of the ancient; refuseth Expositours, that he may have his own sence; and if he can start up but some new opinions, he thinks himself as worthy a member of Christianity, as if he were an Apostle, to some new found land. Now Sir, though some do take the Church to be the Scriptures, yet the Scriptures cannot be the Church, because the Scriptures send us to the Church, audi Ecclesiam, dic Ecclesie, others take, the Elect to be the Church,
 yet

yet this cannot be, for we know not who are elect, and who not, that which must be the Church, must be a visible, an eminent societie of men, to whose Authoritie, in cases of appeale and matter of judgement, we are to acquiesce and subscribe. And I appeale to Your Royall heart, whether there be a Church in the world, to whom in these respects we ought to reverence, and esteeme more then the Church of Rome; and that the Church of Rome is externally glorious, it doth not follow, that therefore she is not internall holy; for the Kings daughters clothing was of wrought gold, as well as she was all glorious within; and though she had never so many Divine graces within her, yet she had honourable women without her, as her attendants: and for the question, whether this inward glory is to be so much sought for within the gates of Rome, is the question: and not yet decided.

King. My Lord, I'lle deale as ingeniously with you as I can. When
the

the *Romane* Monarch stretch'd forth his arms from *East* to *West*, he might make the Bishops of *Roms* œcumency as large as was his Empire, and all the Churches in the world were bound to follow her Lawes and decretalls, because God hath made such Emperours, nursing Fathers of his Church, as it was prophesied by the Divine *Esay*; alwayes provided, that the child be not pourtructured greater then the Nurse, (as hath been observed by the pride of your Bishops of *Rome*,) but when the several Kingdoms of Christendom shook off the *Roman* Yoke; I see no reason why the Bishop of *Rom* should expect obedience from the Clergie of other Contrieis, any more then the Arch. Bishop of *Canterbury* should expect obedience from the Clergie of other Kingdoms. And for your deriving your Authority from *Saint Peter*; I have no reason, why we may not as well derive our Authority from *Simon Zelotes*, or

Joseph

Joseph of Arimathea, or from *Philip*, of whose planting the *Gospel*, we have as good warrant, as you have for *Saint Peter*, his planting the *Gospel* in *Rome*. But, my Lord, I must tell you, that there are other Objections to be made against your *Church*, which more condemns her, if these were answered.

Marq. *May it please Your Majestie, to give me leave to speak a word or two, to what I have said, and then I shall humbly beg Your further Objections, as to that of the Christian Kingdomes, shaking of the Roman Yoke and falling to pieces, which was so prophesied it should, yet the Church should not do so, because it is said it shall remaine in unitie, and for Your Majesties Objection concerning Simon Zelotes, Joseph of Arimathea, &c. It is answered, that there were two conversions, the first of the Brittains, the second of the Saxons; we onely require this Justice from you, as you are English, not Welch-men, for the*

the Church of England, involves all the Brittains within her Communion: for the Brittains have not now any distinct Church from the Church of England. Now if Your Majestie please, I expect your further Objections.

King. My Lord, I have not done with you yet, though particular Churches may fall away in their severall respects of obedience to one supreme Authority, yet it followes not, that the Church should be thereby divided, for as long as they agree in the unity of the same spirit, and the bond of peace, the Church, is still at unitie, as so many sheaves of corne are not unbound, because they are severed. Many sheaves may be long to one field, to one man, and may be carried to one barne, and be servant to the same table. Unity may consist in this as wel, as in being huddled up together in a ricke with one cocke-sheave above the rest. I have a hundred pieces in my pocket,

I find them something heavie, I divide the sum, halfe in one pocket, and halfe in an other: and subdivide them afterwards in two severall lesser pockets; The moneys is divided, but the sum is not broke, the hundred pounds is as whole as when it was together, because it belongs to the same man, and is in the same possession; so though we divide our selves from *Rome*, if neither of us divide our selves from Christ, we agree in him, who is the Center of all unitie, though we differ in matter of depending upon one another. But my Lord of *Worcester*, we are got into such a large field of discouerie, that the greatest Schollers of them all can sooner shew us the way in, then out of it; therefore, before we go too far, let us retire, lest we lose our selves; and therefore, I pray my Lord, satisfie me in these particulars: Why do you leave out the second Commandment, and cut another in two?

too? why do you with-hould the Cup from the Laytie? why have you seven Sacraments, when Christ instituted but two? why do you abuse the World with such a fable, as Purgatory, and make ignorant fooles believe, you can fish soules from thence with silver hookes? why do you pray to Saints, and worship Images? Those are the offences which are given by your Church of *Rome* unto the Church of Christ; of these things I would be satisfied.

Marq. Sir, *Although the Church be undefiled, yet she may not be spotless, to several apprehensions: for the Church is compared to the Moon, that is full of spots; but they are but spots of our fancying; though the Church be never so cumly, yet she is described unto us to have black eye-browes, which may to some be as great an occasion of dislike, as they are to others foyles, which set her off more lovely. We must not make our fancies, judgements of condemnation to*

her, with whom Christ so much was ravished. For Your Majesties Objections, and first, as to that of leaving out the second Commandment, and cutting another in two; I beseech Your Majesties, who called them Commandments; who told you they were ten? who told you which were first, and second, &c. The Scripture onely called them words: those words, but these: and these words were never divided in the Scriptures into ten Commandments, but two Tables. The Church did all this, and might as well have named them twenty as ten Commandments; that which Your Majestie calls the second Commandment, is but the explanation of the first, and is not razed out of the Bible, but for brevitie sake in the manualls it is left out, as the rest of the Commandment is left out concerning the Sabbath, and others: wherefore the same Church which gave them their Name, their Number, and their Distinction, may in their breviats, leave out what she deems to be but exposition: and deliver

deliver what she thinks for substance, without any such heavie charge as being blottable, out of the book of life, for diminishing the word of God.

For withholding the Cup from the Laytie; where did Christ, either give or command to be given, either the bread or the wine to any such? drink you all of this: but they were all Apostles to whom he said so; There were neither lay men, or women, there: If the Church allowed them afterwards to receive it either in one, or both kinds: they ought to be satisfied therewith, accordingly: but not question the Churches her Actions. She that could alter the Sabbath into the Lords day, and change the dipping of the baptised over head and eares in water, to a little sprinkling upon the face, (by reason of some immemergencies, & inconveniencies, occasioned by the difference of Seasons, and Countryes) may upon the like occasion, accordingly, dispose of the manner of her Administration of her Sacraments. Neither was this done

without great reason the world had not
wine in all her Countries, but it had
bread. Wherefore it was thought for uni-
formity sake (that they might not be un-
like to one another, but all receive alike,
that they should onely receive the bread,
which was to be had in every place, and
not the Cup, in regard, that wine was not
every where to be had. I wonder that
any body should be so much offended at
any such thing, for bread and wine do
signifie Christ crucified; I appeale to com-
mon reason, if a dead body doth not re-
present a passion, as much, as if we saw
the bloud lie by it. If you grant the
Churches Power in other matters, and
rest satisfie therein, why do you boggle
at this? especially, when any Priest
(where wine is to be had) if you desire it,
he will give it you. But if upon every
mans call, the Church should fall to re-
forming upon every seeming fault, which
may be but supposed to be found, the
people would never stop, untill they had
made such a through Reformation in all
parts,

parts, as they have done in the greatest part of Germany, where there is not a man to preach, or hear the Gospel, to eat the bread, or drink the wine: you never pickt so mony holes in our Coates, as this licentiousness hath done in yours.

For our seven Sacraments, *she* that called the Articles of our Faith 12, the Beatitudes 8, the Graces 3, the Virtues 4, called these 7, & might have called them 17, if *she* had thought it meet. A Sacrament is nothing else but what is done with a holy mind, and why Sacrament either in Name, or Number, should be confind to Christ's onely Institution, I see no cause for it; If I can prove that God did institute such a thing in Paradise, (as he did marriage) shall not I call that a Sacrament as well as what was instituted by Christ, when he was upon the Earth? If Christ institutes the Order of giving & receiving the holy Ghost, shall not I call this the Sacrament of Orders? If Christ enjoyns us all repentance, shall we not say repentance is a Sacrament? If Christ

blesseth little children, and saith, Suffer them to come unto me and forbid them not; shall we not say, that such Confirmation is a Sacrament? Truly I do not understand their meaning; They have taken away five, which five, either by God or Christ, or the holy Ghost (who are all one) were instituted; and yet they say, they are not Sacraments, because they were not instituted by Christ: And the two that are left viz. baptisme and the Lords Supper; for the first, you hold it necessary to Salvation; and for the second, you do not admit the reall presence: so that of the two remaining, you have taken away the necessitie of the one, and the reality of the other, so fare well all.

Now for Purgatory, I do believe, we have as good ground for it out of this place of Scripture, viz. He shall be purged, yet so as if it were by fire: as you can prove a Hell out of this place of Scripture: He shall be cast into utter darkness, and into the lake that burneth

burneth with fire and brimstone, where shall be weeping and knatching of teeth. Neither can you make more exceptions to our inference out of this place of Scripture, to prove Purgatory, then the Atheist (if wits may be permitted to roame in such things, as these once settled and believed generally) will find ground enough to quarrell at your burning lake; and the vaine Philosopher, Contradictions enough, in the description, of the effects of those hellish Torments, viz. weeping and knashing of teeth: the one having its procedure from heat, the other from cold, which are meer Contradictions, and therefore fabulous; take heed, we do not take away Hell, in removing of Purgatory. You see not, how your laughing at Purgatory hath caused such laughing at Hell, and Devils; untill at last, you shall see them bid the Heavens come down; and plucke the Almighty out of his Throne; If a Text of Scripture with the Churches Exposition be not sufficient for a man to rest, both

his Science & Conscience upon: I know not where it will find a resting place, it may shoot at Random, but never take so right an ayme; and for the silver booke you talk'd of, I do not justifie the abuse of any, I know there is a great difference between the Court of Rome, and the Church of Rome, and if these Errours were in the Church it self, yet the tares must not be hastily pluckt out of the field of the Church, least the wheat be pluckt up with it.

Now for our praying to Saints, there is no body that prayes to any Saints, otherwise then as we on earth desire the benefit of one anothers prayers. We do not believe, that they can help us (of themselves) or that they have power to forgive sin, but we believe that they are nearer to God, his favour & more dear unto him: and therefore we believe, that he will hear them with, or for us, sooner then he will hear us when we pray upon our own account: as we desire the prayers of some good and holy man, (whom we believe

believe to be so) hoping it will be a benefit unto us; all that can be said against it, is, that they do not hear us. I will not trouble Your Majestie with the Schoolmens Speculum Creatoris, but I shall desire to be plaine, when there is joy in heaven over every sinner that repenteth: do you think that the Saints which are there, are ignorant of the occasion of that joy? or do they rejoice at they know not what? If the Saints in heaven do crie, how long Lord, how long holy and just, dost thou not avenge our bloud upon them, which dwell upon the earth: if they know that their bloud is not yet avenged, do they not know when a sinner is converted? and if they know the time of conversion, do they not know the time of prayer? If Abraham knew that there were such men as Moses and the Prophets, who was dead so many hundreds of years before their time, can we say, that they are ignorant? think ye, that those ministering Angels who are called Intelligencers, give them no

in-

intelligences? or that they gather nothing of intelligence by looking him in the face, who is the fullness of knowledge, and to all these the practise and opinion of so Catholick a Church; God can onely forgive sins, Christ can onely mediat, but Saints, whether in heaven, or on the earth, may intercede for one another.

Lastly, for our worshipping of Images: confounded be all they that worshipped them, for me, God is onely worthy to be worshipped; but if I kneel before the Picture of my Saviour, I worship him kneeling before his Picture; the worship is in the heart, and not in the knee, and where the true God is in the intention, there can be no idolatrie.

O Sir, Christian Religion is not a Protestation, but a Gospel: it would better consist with unity, then opposition: we hold it a peece of popery to knocke our own breasts with the fists of constitution, whilst we hold it most Evangelicall, to knocke at our neighbours with a Constables

stables staff: a pious care in a mother Church, labours to educate her own daughter, and having fed her at her own breasts, all the gratitude she returns her mother, is to call her whore, Anti-christ, Babylon, and all the spitefull and vile names that can be imagined, they forget that saying of the Apostle St. James: If any man among you seeme to be religious, & brideth not his tongue, but deceiveth his own heart, that mans Religion is in vaine; Pure Religion, and undefiled before God, and the Father, is this: to visit the fatherlesse and widows, in their affliction, and to keep himself unspotted from the world. What should I say more, the Scriptures are made a nose of wax, for every bold hand to wring it which way he pleaseth, they are rejected by private men, by whole books, The Articles of our Creed are said not to be of the Apostle framing, the commandments not belonging to Christians, impossible to be kept, the Sacraments denied,

nied; *Charity not onely grown cold, but quite starved, and they will be sav'd by meanes, quite contrary to what the Gospel (which they seeme to profess) sets down, viz. by Faith without good works, onely believe & that's enough, whereas the holy Apostle Saint James tells us, that faith profiteth nothing without good works---*
 Here the Marquess was going on,
 and His Majestie interrupted him.

King. My Lord, you let a flood-gate of Arguments out, against my naked breast, yet it doth not bear me any thing backwards; you have spoken a great many things, that no way concerns Us, but such, as we find fault with, as much as you, and other things, to which I could easily give answer. If I could take but some of that time and leasure that you have taken to compose your Arguments. It is not onely the Picture of our *Saviour*, but the Pictures of *Saints* which you both worship, and adore, and maintaine it to be lawfull and not

not onely so , but the Picture of God the Father, like an old man, and many other things which I forbear, because I fear , you have done your self more hurt then me good, in depriving your self of the rest , to which you are accustomed ; for whilst our Arguments do multiplie our time lessons, to that of Saint James, where it is said , that faith profiteth nothing without good works ; I hope the Doctor here can tell you , that Saint Paul saith , that we are justified by Faith , and not by the works of the Law.

Marq. Sir, I believe the Doctor will neither tell Your Majestie, nor me , that Faith can justifie without works.

King. That question the Doctor can soon decide , what say you to it Doctor ? you must speak now.

Doctor. If it may please Your Majestie, it would be as great a disobedience to hold my peace, now I am commanded to speak, as it would have been a presumption in me to speak before I was commanded ;

I am so far from thinking, that either Faith, without good works, or that good works, without Faith, can justify: that I cannot believe that there is such a thing as either. No more then I can imagine, that there may be a tree bearing fruit, without a root: or that the Sun can be up, before it be day: or that a fire can have no heat; for although it be possible, that a man may do some good without Faith, yet he cannot do good works without it; for though we may naturally incline to some goodness, as flowers and plants naturally grow to perfection; Yet this good cannot be said to be wrought by us, but by the hand of Faith; and Faith her self (where she is truly so) can no more stand still, then can the Sun in the Firmament: or refuse to let her hight so shine before men, that they may see her good works, then the same Sun can appear in the same Firmament, and dart no beams. And whilst Faith and good works strive for the proprietie of Justification; I do believe, they both exclude a third, which hath more right to our Justification then either. For that which we call Justification by Faith, is not properly Justification: but onely an apprehension of it: as that

that vwhich we call Justification, by good works, is not properly Justification, but onely a Declaration of it, to be so: *exempli gratia*: I receive a pardon: my hand that receiv's it, doth not justifie; 'tis put in execution, and read in open Court, all this did not procure it me. *Doubtless* there is a reward for the righteous, *doubtless* there is a God that judgeth the Earth, wherefore upon this ground of belief, *I work out my Salvation* as well as I can: and do all the good that lies in my power. *I do good works.* Doubtless this man hath some reason for what he doth: it is because he hath store of Faith, which believes, there is a God, and that that God will accept of his endeavours, wherefore to him alone who hath given us Faith, and hath wrought all our good vworks in us, can vve properly attribute the tearme of Justification: *Justificatio apprehensiva*, vve may conceive and beare in our hearts: *Justificatio declarativa*, vve may shew vwith our hands: but *Justificatio Effectiva*, proper and effectual Justification none can lay claim unto, but Christ alone that as our sins vvere imputed unto Christ, so his righteousness might be ours by imputation.

King.

King. Doctor, I thank you in this point, I believe you have reconciled us both.

Doctor. May it please Your Majestie, if the venome vvere taken out, there is no wound in the Churches body, but might soon be healed.

Marq. „ Hereat the Marques *somewhat earnestly cried*, Hould Sir, You have said well in one respect, but there are two wayes of Justification: *in us*, and two without us: Christ is a cause of Justification by his grace, and merits without us; and so we are justified by baptisme: and we are justified by the gifts of God in us, viz. Faith, Hope and Charitity. „ Whereupon the King spake as quickly.

King. But my Lord. both Justifications come from Christ, according to your own saying: that without us, by his grace and merit: that within us, by his gifts and favour; therefore Christ is all in all, in the matter of Justification; & therefore though there

there were a thousand wayes, and meanes to our Justification : yet there is but one effectuall cause, and that is Christ.

Marq. *How is it then, that we are called by the Apostle, Cooperarii Christo ? Fellow-workers, together with Christ ?*

King. The Doctor hath told you, how, already. If you lie wallowing in sin, and Christ helps you out, your reaching of him your hand is a working together with Christ; Yet for all that, it cannot be said, that you helped your self out of the ditch: for then there had been no need of Christ. Your apprehending the succour that came unto you, no way attributes, the God have mercie to your self: no more, then the declaring your self to be alive, by action; is the cause of setting you upon your legg's, so that we may divide this threefold Justification, as Peter divided his three Tabernacles, here is

one for *Moses*, and one for *Elias*: I pray let us have one for *Christ*, and let that be the chiefe.

Marq. *And Reason good.*

King. I wish that all Controversies betwixt you and Us were as well decided: I am fully satisfied in this point.

Doctor. May it please Your Majestie: A great many Controversies between us and the Papists might be soon decided, if the Churches revenues (which were every where taken away, more or less, where differences in Religion, in several parts of the world, did arise in the Church) were not an obstacle of the reunion; like the stone, which the Crab cast into the Oyster, which hindred it from ever shutting it self again; like the division, which happened between the *Greek* and *Latin* Church. *Photinus* intrudes himself into the Patriarch-ship of *Constantinople* over the head of *Ignatius*, the lawfull Patriarch thereof, whom the Pope preserved in his Communion, and then the difference of the Procession of the holy Ghost, between those two Churches, was fomented by the sayd *Photinus*: least the wound should

should heale to soone, and the patient should not be held long enough in cure, for the benefit of the *Chyrurgion*, Sacridge hath brought more divisions then the nature of their causes have required: and the universities play with edged tools, whilst hungry stomachs run away with their meat; wherefore since Your Majestie was pleased to discharge the watch, that I had set before the door of my lips: I shall make bold to put Your Majestie in mind of houlding my Lord to the demand which Your Majestie once made unto his Lordship concerning the true Church; for if once that Question were throughly determined, all Controversies not onely between Your Majestie & his Lordship, but also all the Controversies that ever were started, would soon be decided at a short race end, and without this, we take away the meanes of reconciliation. For I must confesse ingeniously (yet under the highest correction) that there is not a thing that I ever understood less, then that assertion of the Scriptures being judge of Controversies, though in some sence I must, and will acknowledge it: but not as it is a book consisting of papers, words, and letters; for as we commonly say in matters

of civil differences , the Law shall be the Judge between us : we do not mean , that every man shall run unto the Law books , or that any Lawyer himself shall search his Law-cates , and thereupon possess himself of any thing that is in question , between him and another , without a legall trial and determination by lawfull Judges , constituted to that same purpose ; In like manner saving knowledge and Divine Truths are the portion , that all Gods children layes fast claime unto : yet they must not be their own carvers , though it is their own meat , that is before them , whilst they have a mother at the table ; They must not slight all Orders , Constitutions , Appeals and Rules of Faith ! Saving knowledge and Divine Truths , are not to be wrested from the Scripture by private hands , for then the Scripture were of private interpretation : which is against the Apoistles Rule ! neither are those undefiled incorruptible and immaculate inheritances , which are reserved for us in heaven , to be conveighed unto us by any Privy-seales . For there is nothing more absurd , to my understanding , then to say , that the thing contested (which is the true meaning of the Scriptures) shall be

be Judge of the Contestation: no way inferior to that absurditie, which would follow, would be this, if we should leave the deciding of the sence of the words of the Law, to the preoccupied understanding of one of the Advocates; neither is this all the absurditie that doth arise, upon this Supposition: for if you grant this to one, you must grant it to any one, and to every one: if there were but two, how will you reconcile them both? If you grant that this judicature must be in many, there are many manyes, which of the manyes will you have? decide but that, and you satisfie all. For if you make the Scripture the Judge of Controversie, you make the reader Judge of the Scripture: as a man consists of a soul and body, so the Scripture consists of the letter and the sence, if I make the dead letter my Judge, I am the greatest, and simplest idolater in the world: it will tell me no more, then it told the *Indian Emperour Powhaton*, who asking the Jesuite, how he knew all that to be true which he had told him, and the Jesuite answering him, that Gods word did tell him so. The Emperour asked him, where it was? he shewed him his Bible. The Emperour

After that he had held it in his hands a prittie while, answered, It tells me nothing; But you will say, you can read, and so you will find the meaning out of the significant Character; and when you have done, as you apprehend it, so it must be; and so the Scripture is nothing else but your meaning: wherefore necessitie requires an external Judge, for determination of differences besides the Scriptures. And we can have no better re-courses to any, then to such as the Scripture it self calls upon us to hear, which is the Church, which Church would be found out.

King. Doctor, Saint *John* in his first Epistle tells us, that the holy Scripture is that, to whose truth the Spirit beareth witness. And *John* the Evangelist tells us, that the Scripture is that which gives a greater Testimonic of Christ, then *John* the Baptist. Saint *Luke* tells us, that if we believe not the Scripture, we would not believe though one were risen from the dead: and Christ himself, who raised men from death to life,

life, tells us ; they cannot believe his words, if they believe not in Moses writings : Saint Peter tells us, that the holy Scriptures is *surer than a voice from heaven* : Saint Paul tells us ; that *it is lively in operation, and whereby the spirits demonstrates his power* ; and that, *it is able to make a man wise to salvation* ; able to save our soules ; and that *it is sufficient (too) to make us believe in Christ, to live everlasting*, John 20. As in every seed, there is a Spirit, which meeting with earth, heat, and moisture, grows to perfection : so the seed of the word, wherein Gods holy Spirit being sown in the heart, inlivened by the heat of faith, and watered with the teares of repentance) soon fructifies without any further Circumstance.

Doctor. It doth so, but Your Majestie presupposes all this while, husband-men, and husbandery, barnes and threshing floures, winnowing and uniting these severall graines into one loafe, before it can

become childrens bread. All that Your Majestie hath said concerning the Scriptures sufficiencie, is true, provided, that those Scriptures be duly handled, for as the Law is sufficient to determine, right and keep all in peace and quiteness, yet the execution of that sufficiencie, cannot be performed without Courts and Judges: so when we have granted the Scriptures to be all that the most reverend estimation can attribute unto them, yet Religion cannot be exercised, nor differences in Religion reconciled, without a Judge; For as Saint *Jerom* tells us, who was no great friend to Popes or Bishops: *Si non una, exors quædam, & iminens detur potestas tot efficerentur in Ecclesia scismata quot Sacerdotes.* Wherefore I would faine find out that which the Scripture bids me hear, *audi Ecclesiam*: I would faine referre my self to that to which the Scripture commands me to appeale, and tells me, that if I do not, I shall be a heathen and a Publican, *dic Ecclesiæ*: which Church Saint *Paul* in his first Epistle calls the pillar and foundation of Truth, of which the Prophet *Ezekiel* saith: *I will place my Sanctification in the midst of her for ever*: and the Prophet *Esay*, that the Lord would never forsake her, in whose light

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the people shall walke , and Kings in the brightness of her Orient ; Against which our *Saviour* saith : *The gates of Hell shall not perwaile* : with whom our *Saviour* saith : *he would be always unto the end of the world*. And from whom the Spirit of Truth should never depart. For although the *Psalmist* tells us , that the word of the Lord is clear, in-lightning the eyes , yet the same Prophet said to God : *Enlighten mine eyes , that I may see the marveils of thy Law* : And Saint *John* tells us , that the book of God had seven Seales , and it was not every one that was thought worthy to open it , onely the lambe. The Disciples had been ignorant , if *Jesus* had not opened the Scriptures unto them. The *Eunuch* could not understood them without an Interpreter ; and Saint *Peter* tells us , that the Scripture is not of private Interpretation : and that in his brother *Pauls* epistles there are many things hard to be understood , which ignorant and light-headed-men wrest , to their own perdition. Wherefore though as Saint *Chrysostom* saith : *Omnia clara sunt & plana exscripturis divinis : quæcunque necessaria sunt , manifesta sunt* : yet no man ever hath yet defined what are necessary , and what not. What points are fundamentall , and what are

are not fundamentall. Necessary to Salvation is one thing, and necessary for knowledge as an improvement of our faith is an other thing, for the first, if a man keeps the Commandments, and believes all the Articles of the Creed, he may be saved, though he never read a word of Scripture; but much more assuredly if he meditates upon Gods word with the *Psalmist* day and night. But if he meanes to walk by the rule of Gods word, and to search the Scriptures, he must lay hold upon the means that God hath ordained, whereby he may attain unto the true understanding of them; for as *Saint Paul* saith: *God hath placed in the Church Apostles, Prophets, Evangelists, Pastors and Doctors*, to the end we should be no more little children, blowen about with every wind of Doctrine, therefore it is not for babes in understanding to take upon them to understand those things, wherein so great a Prophet as the Prophet *David* confessed the darkness of his own Ignorance. And though it be true, the Scripture is a river through which a Lambe may wade, and an Elephant may swim, yet it is to be supposed and understood, that the lambe must wade but onely through, where the river

river is foordable ; It doth not suppose the river to be all alike in depth , for such a river was never heard of ; but there may be places in the river, where the lambe may swim as well as the Elephant , otherwise it is impossible that an Elephant should swim in the same depth , where a lambe may wade , though in the same river he may ; neither is it the meaning of that place, that the child of God may wade through the Scripture without directions , help , or Judges , but that the meanest capacite , qualified with a harmeless innocence , and desirous to wade through that river of living waters to eternal life , may find so much of Comfort , and heavenly knowledge there easily to be obtained, that he may easily wade through to his eternal Salvation ; and that there are also places in the same river , wherein the highest speculations may plunge themselves , in the deep misterie s of God. Wherefore with pardon crav'd for my presumption , in holding Your Majestie in so tedious a discourse , as also , for my boldness in obtruding my opinion , which is except (as incomparable Hooker in his Ecclesiasticall pollicy hath well observed) the Churches Authority be required herein , as necessary here-

hereto we shall be so far from agreeing upon the true meaning of the Scripture, that the outward letter sealed with the inward witness of the Spirit (being all heretics have quoted Scripture and pretended Spirit) will not be a warrant sufficient enough, for any private man, to judge so much as the Scripture to be Scripture: or the Gospel it self, to be the Gospel of Christ: This Church being found out, and her Authority allowed of. all controversies would be soon decided, and although we allow the Scripture to be the lock, upon the door, which is Christ, yet we must allow the Church, to be the Key, that must open it; as Saint Ambrose in his 38. Sermon calls the agreement of the Apostles in the Articles of our belief, *Clavis Scripturae*, one of whose Articles is, I believe the holy Catholick Church. As the Lion, wants neither strength, nor courage, nor power, nor weapons, to seize upon his prey, yet he wants a nose to find it out: wherefore by naturall instinct, he takes to his assistants, the little Jack-call: a quick sented beast: who runs before the Lion, and having found out the prey in his language, gives the Lion notice of it, who soberly untill such time as he fixes his eyes

eyes upon the boote, makes his advance, but once comming within view of it, with a more speed then the swiftest running can make hast, he jumps upon it, and seizes it. Now to apply this to our purpose.

Christ crucified is the main substance of the Gospel, according to the Apostles saying: *I desire to know nothing, but Jesus, and him crucified*; This crucified Christ is the nourishment of our soules, according to our Saviours own words: *Ubi Cadaver, ibi aquile*. Thereby drawing his Disciples from the curious speculation of his body glorified, to the profitable meditation of his body crucified: It is the prey of the Elect: the dead Carkes feedeth the Eagles, Christ crucified, nourisheth his Saints: according to Saint Johns saying, *except we eat the flesh of the Son of man, and drink his blood, we have no life in us*; him we must mastigate, and chew by faith: traject, and convey him into our hearts as nutriment, by meditation: and digest him by Coalition, whereby we grow one with Christ, and Christ becomes one with us, according to that saying of Tertullian, *auditu devorandus est, intellectu ruminandus, fide digerendus*.

Now for the true understanding of the Scriptures, which is no other thing, then
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the finding out of *Jesus*, and him crucified, who is the very life of the Scriptures: which body of Divinitie, is nourished with no other food, and all its vaines fil'd with no other bloud: though this heavenly food the Scripture have neither force nor power to seize upon its prey, but is endued with a lively spirit, able to overcome the greatest ignorance, yet there is a quick sented assistant called *Ecclesia*, or Church, which is derived from a *verbe*, which signifies to call, which must be the Jack-call to which this powerfull seeker after this prey must joyn it self, or else it will never be able to find it out; and when we are called, we must go soberly to work, untill by this meanes we have attained unto the true understanding and sight thereof, and then, let the Lion, like the Eagle, *Ma-her-shalal-hassbaz* (as the Prophet *Esay* cap. 8. v. 3. tells us,) make hast to the prey, make speed to the spoile. Saint *Paul* confirmes the use of this Etimologie writing to the *Corinthians* viz. To the Saints called, and the *Ephesians* cap. 4. he tells us, if ye would be in one body, and in one spirit, and of one mind, you must be as you are called in our hope of your vocation: and in his Epistle to the *Colossians* cap. 3. he tells us, that if we will have the peace

peace of Christ to rule in our hearts, that is it by which we are called in one self body, where we must allow a constitution or Societie of men called to that purpose, and whose calling it is to procure unto us this peace and unitie in the Church, or we shall never find it. Thus when dissention arose between *Paul* and *Barnabas* concerning Circumcision, their disputations could effect nothing but heat, untill the Apostles and Elders met together, and determined the matter: there must be a society of men, that can say, *bene visum fuit nobis & spiritui sancto*, or else matters of that nature will never be determined, vwhich societie is there called the Church, vwhich Church we are to find.

King. I pray my Lord, what do you meane by the holy Catholick Church, do you meane the Church of *Rome*?

Marq. *I do so.*

King. My thinks it should be inconsistent with it, to be both universal, and particular.

Marq. No more then it is inconsistent, for the Generall of Your Army to be

be Generall of all Your Officers, and Souldiers, and yet a particular man. By the word Roman we intend not the particular Church of Rome, but all the Churches which adhere and are joyned in Communion with the Roman Church, as by the Jewish Church, was not onely meant the Church of Judah, onely, but of all the other Tribes which had Communion with her; the word Catholick is taken in three severall sences, formally, causually, and participatively: In the first sence, the Societie of all the true particular Churches, united in one self-same Communion, is called Catholick; Causually, the Roman Church is called Catholick, for as much as she infuseth universalitie into all the whole body of the Catholick Church, wherefore being a Center and begining of Ecclesiasticall Communion, infusing unitie, which is the form of universalitie, into the Catholick Church. She may be called Catholick, Participatively, because particular Churches agree, and participate in Doctrine

Trine and Communion with the Catholick.

King. You have satisfied me why the Church of *Rome* (in your fense) may be called Catholick, but you have not yet satisfied me, why other Churches may not be called (causually) as much Catholik as she: being the *Greek* Church hath infused as much universalitie into the wholy body of the Catholick Church as she did, and was both center and circumference, as much as ever she was,

Marq. Sir, as to this point, I shall refer Your Majestie to the learned reply, that the profound Card. Peroon, so respectfully and learnedly made to Your royll Father his *Apologie*, wherein this point is largely and (to my apprehension) fully answered. But will Your Majestie either give or take, either let me shew you this Church, or else do Your Majestie shew it me.

King. My Lord, if you can shew

it me, I shall not shut mine eyes against it ; But at this time, truly my Lord, I can hardly hold them open. My Lord, I pray, will you set down your mind in writing, and I will promise you it shall want no animadversion, and that I will give, you my clear opinion concerning it.

Marq. O Sir ! Literæ scriptæ manent ; *I do not like, that what I speak, here to Your Majestie, I can promise my self, so much from Your goodness, that no bad Construction shall be made of what I speak. But if my writing should come into other folkes hands, I may justly fear their comments : wherefore I desire to be excused.*

King. My Lord, I hould it more convenient so to doe : I will promise you, that I will let no eyes but mine own view, your Paper : and I will returne it to you again by the Doctor.

Marq. Upon that Condition I am contented : I have one request more unto

to Your Majestie: that You would make
one Prayer to God, to direct You in the
right way: and that You would lay aside
all prejudice, and self-interest, and that
You will not so much fear the Subject,
as the Superior, who is over all, and
then You cannot do a miss.

King. My Lord, all this shall be
done, by the Grace of God.

Whereupon the Marques called upon
me to help him, so that he might kneel:
and being upon his knees, he desired to
kiss His Majesties hand, which he did;
saying:

*Sir, I have not a thought in my heart,
that tends not to the service of my God,
and you: and if I could have resisted this
motion of his Spirit, I had desisted long
ago, but I could not: wherefore on both
my knees, I pray to his Divine Majestie,
that he will not be wanting to his own
Ordinance, but will direct Your under-
standing, to those things, which shall
make You a happy King upon Earth, and
a Saint in Heaven;* “ And therupon he

" fell a weeping, bidding me to light His
 " Majestie to His Chamber. As the King
 " was going, he said unto the Marques:
 My Lord, it is great pittie, that you
 should be in the wrong: " Whereat
 " the Marques soon replyed: It is greater
 pittie, that You should not be in the
 right. " The King said: God direct us
 both: The Marques said: Amen, Amen,
 I pray God. " Thus they both parted:
 " and (as I was lighting His Majestie to
 " His Chamber,) His Majestie told me,
 " that he did not think to have found
 " the old Man so ready at it, and that
 " he believed, he was a long time putting
 " on his armour: yet it was hardly
 " proose. To which I made answer, that
 " I believe, his Lordship had more reason
 " to wonder, how His Majestie (so un-
 " prepared) could withstand the on set.
 " The King (being brought to His door,)
 " commanded me, that before I brought
 " him his Lordship Paper, I should per-
 " use it, and give him my opinion of it.
 " Which I promised to obey, and so re-
 turned

" turned to the Marquess, whom I found
 " in the dark upon his knees, whom I did
 " not disturbance; but when he rise, he said
 " unto me: Doctor, I will tell you what
 I was doing, I was giving God thanks,
 that he had preserved the use of my me-
 mory for so good a work, and imploring
 a blessing upon my endeavours. " To
 " which I made answer: My Lord, no
 " question, but you think it a good work,
 " or else you would not implore Gods
 " blessing upon it. Whereupon my Lord
 said: Ah! Doctor, I would to God, you
 thought so too: " And waiting upon
 " him into his Chamber, he further said
 " unto me: Doctor Bayly, you know, I
 am obliged not to speak unto you in this
 nature, yet I hope, I may say thus much
 unto you, without any breach of promise,
 you may be an Instrument of the greatest
 good that ever befell this Nation. I say
 no more: Good night to you.

The third day after, he gave me this Paper to deliver unto His Majestie, which I did.

The Marques his Paper to the King.

IT must be granted by all: that there must be (alwayes) in the world, one, holy, Catholick, and Apostolique Church: one, that it may be uniforme: holy, that it may be certain: Catholick, that it may be known: and Apostolick, that it may succeed: this Church must be either the Romane, or the Protestant, or else, some other, that is opposite to both. It cannot be any Church which is opposite to both: because, the Church of England did not (when she separated from the Romane) joyn her self to any: not to the Grecian: for that boulds as many Doctrines contrary to the Church of England, as doth the Romane; nor to any else, because, she agrees with none, no reformed Church under the Sun, that is, or

or ever was, hath the same articles of belief, as hath the Church of England: and from any other Church, besides the Romane, she never had a being: and with any other Church besides the Romane, she never had Communion; she cannot be that one, because she is but one: nor Catholick, because she agrees not with any: nor Apostolick, because she hath acknowledged such a fine and recovery, that has quite cut off the entaille which would have (otherwise) descended unto her from the Apostles; neither can she be holy, because she is none of all the other three. Now if these Attributes cannot belong unto the Protestant Religion, and do (clearly) belong unto the Roman, then is the Church of Rom, the Catholick Church. And that it doth, I shall prove it by the marks, which God Almighty hath given us, whereby we should know her.

And the first is Universality: All Nations shall flow unto her, Esa. 2.2. And the Psalmist: The heathen shall be thine inheritance,

and the uttermost part of the Earth for thy possession, Psal. 2.2. *And our Saviour Matth. 20.14.* This Gospel of the Kingdome shall be preached in all the world, as a witness to all Nations, &c. Now I confess, that this glory is belonging to all Professors of the Christian Religion: yet amongst all those, who do profess the name of Christ, I believe, Your Majestie will consent with me herein, that the Romane Church, hath this forme of universality, not onely above all different and distinct Professors of Religion, but also beyond all Religions of the world, Turkes or heathens: and that there is no place in the world, where there are not Romane Catholicks; which is manifestly wanting to all other Religions, whatsoever: Now I hope Your Majestie cannot say so of any Protestant Religion: neither that Your Majestie will call all those who protest against the Church of Rome, otherwise then Protestants: but not Protestant Catholicks, or Catholicks of the Pro-

Protestant Religion, being they are not
religated within the same Communion,
and fellowships: for then Religion
would consist in protestation rather
than unity; in Nations falling off from
one another, rather than all nations flow-
ing to one another: neither is it a Con-
sideration altogether invalid, that the
Church of Rome hath kept possession of
the name; all along other reformed
Churches, leaving her in possession of the
name, and taking unto themselves new
names according to their severall foun-
ders: except the Church of England,
(who is now herself become like a Chapter
that is full of nothing else) whose foun-
der was such a one, whose name it may
be they were unwilling to own.

For antiquitie, if we should inquire
after the old paths, which is the good
way, and walk therein; as the Prophet
Jeremiah adviseth us: if we should
take our Saviours rule, Ab initio au-
tem, non fuit sic: if we should observe
his saying, how the good seed was first
sowed:

formed: and then the tares: If we should consider the pit from whence we were dug, and the rock from whence we were hewen, we shall find antiquity more applicatory to the Church of Rome, than any Protestant Church. But you will say, your Religion is as ancient as ours; having its procedure from Christ, and his Apostles: so say the Lutheran Protestants, with their Doctrine of Consubstantiation: and many other sorts of Protestants, having other Tenents, altogether contrary to what you hold: how shall we reconcile you? so say all hereticks that ever were, how shall we confute them? a part to set up themselves against the whole, and by the power of the sword, to make themselves judges, in their own causes, is dealing, that were it your case, I am sure you would think it very hard, I wish you may never find it so.

For Visibility: Our Saviour compares his Church to a Citie placed on a hill, according unto the Prophet Davids Prophete,

phesie, a Tabernacle in the Sun: It is likewise compared unto a candle in a candle-stick: not under a bushell: and saith our Saviour, If they shall say unto you, behold, he is in the desert, go ye not forth; Behold, he is in secret places, believe it not; forewarning us against obscure and invisible Congregations: Now I beseech Your Majestie, whether should I betake myself, to a Church that was alwayes visible, and gloriously eminent; Or to a Protestant Church that was never eminent, and for the most part invisible? shrowding their defection, under an Apostolicall Expression, of a woman in the Revelation, who fled into the wilderness for a thousand years? as if an allegory, could wipe out so many clear texts of Scripture, as are set down by our Saviour, and the Prophets concerning the Churches invisibility? And I could not find any Church in the world, to whom that Prophecy of Esay might more fitly appertain, then to the Church of Rome: I have set
watch-

watch-men upon the walls, which shall never hold their peace day nor night, which I am sure no Protestant Church can apply to her self.

It is not enough to say, I maintaine the same Faith and Religion which the Apostles taught, and therefore, I am of the true Church, ancient, and visible enough: because (as I have said before) every heretick will say as much: but if you cannot by these markes of the Church, (set down in Scripture) clear your selves to be the true Church, you vainly appeal to the Scriptures siding with you in any particular point: for what can be more absurd, then to appeale from Scripture (setting things down clearly) unto Scripture setting down things more obscurely? There is no particular point of Doctrine in the holy Scripture so manifestly set down, as that concerning the Church, and the Markes thereof: nothing set down more copious and perspicuous then the visibility, perpetuitie and amplitude of the Church.

So that Saint Augustin did not stick to say, that the Scriptures were more clear about the Church, than they were about Christ. Let him answer for it. He said so in his book, *de unitate Ecclesiæ*, and this (he said) was the reason: because, God (in his wisedome) would have the Church to be described without any ambiguity, that all Controversies about the Church may be clearly decided: whereby questions about particular Doctrines, may find determinations in her judgement: and that Visibility might shew the way unto the most rude and ignorant: and I know not any Church, to whom it may more justly be attributed, then to the Church of Rome: whose Faith (as in the beginning was spread through the whole world) so (all along) and at this day, it is generally known among all nations. Next to this, I prove the Catholick Church to be the Romane; because, a lawfull succession of Pastors is required in every true Church, according to the Prophet

Prophet Esay his Prophecie concerning
her, viz. My Spirit which is upon
thee, and the words which I have
put into thy mouth, shall not depart
out of thy mouth, nor out of the
mouth of thy seed, nor out of the
mouth of thy seeds seed, from hence-
forth, for ever; *This succession I can*
find onely in the Church of Rome: This
succession they onely can prove; none
else, offering to go about it. This Suc
cession Saint Augustin sayes, kept him
in that Church, viz. a Succession of
Priests, from the very seat of Peter the
Apostle, to the present Bishop of his
time. And Optatus Milevitanus re
cons all the Romane Bish. ops. from Saint
Peter to Syricius, who then was Pope:
and by this, he shewed and made it his
Argument, that the true Church was not
with the Donatists: bidding them, to
shew the Originall of their Chayre: this
no Protestant did, or ever can do: The
Romane Church gave the English Bi
shops Commission to preach the Doctrine
of

of Christ, as they have delivered it unto them: but they never gave them any Commission to preach against her Religion: which Bishops being turned out, for observing the depositum (wherewith they were instructed) and new Bishops chosen in their room (by her, who not contenting her self with being a nursing mother thereof, must needs be head of the child: and moderatrix in the same Church, wherein by the Apostles precept she is forbidden to speak) the Succession was broke off: the branch cut off from the body, becoming no part of the tree, fit for nothing but to be chopt into smaller pieces, and so fitted for the fire; this prooфе of Succession the Bishops of England, thought so necessary, for proving their Church to be the true Church, that they affirmed themselves to be consecrated by Catholick Bishops, their Predecessors, which (never proved) argues the interruption, and affirming it, shewes how that (in their own opinion) the Succession could not hold

hold in the inferiour Ministers (as indeed it cannot) for as there is a continued supply of Embassadours in all places, yet the Succession is in the royll race: so though all vacancies are replenished by Ministers of the Gospel, yet the Succession of the Authority was in the Bishops, as descended (to them) from the Apostles, according to our Saviours rule: I will be with you alwayes unto the end of the world; Which Affirmation of theirs, argues that their calling is insufficient without it: and in that they would faine derive it from the Church of Rome, it argues, that that is the true Church: and yet they would forsake her, supposing her to have errors, when that Reformation it self, was but a Supposition; for seeing they hold that their Church may erre, they can be certain of nothing: and whilst (for errors sake) they forsake the Church of Rome, the Church of England (in forsaking her) may be in the greatest error of all: where there is neither Succession,

sion, nor assurance, I must leave her to her self, and Your Majestie to judge.

Next: I prove, the Romane Church, to be the true Church, by her unity in Doctrine: for so the Apostle Paul requires all the Churches children to be of one mind. viz. I beseech you, that all speak one thing; Be ye knit together in one mind, and one Judgement, 1. Cor. 1. Endeavouring to keep the unitie of the Spirit in the bond of peace, Ephes. 4. 3. The multitude of them that believed, were of one heart, & of one foul, Act. 4. 32. Continue in one spirit and one mind, of one accord and one judgement, Phil. 1. 27. Phil. 2. 2. So our Saviour prayeth that they may be one; so Joseph forewarned his brethren, that they should not fall out by the way, knowing that whilst they were with him, he could order them: when they came to their father, he could order them: but having no head, they should be apt to dissentions. This Unity I find nowhere

but in the Church of Rome: agreeing in all things, which the Church of Rome hath determined for Doctrine, whereas the Protestant Doctrine, like the heresie of Simon Magus, divided it self into severall Sects, and to that of the Donatists which were cut into small threds, in so much, that among the many Religions which are lately sprung up, and the sub, sub, subdivisions under them: each one (pretending to be the true Protestant) excluding the other: and all of them together, no more likely to be bound up in the bond of peace, then a bundle of thornes, can expect binding with a rope of sand; In vaine is their excuse, if non-disagreement in fundamentalls: for they dis-agree amongst themselves about the Sacrament: for the Lutherans hold Consustantiation: but the Church of England no such matter.

Some, that Christ descended into hell: others not. The Church of England maintaine their King to be the head of the Church: The Helvetians will acknowledge

knowledge no such matter: the Presbyterians will acknowledge no such matter; the Independent will acknowledge no such matter: Concerning the Government of the Church by Bishops, some Protestants maintaine it to be Jure Divino: others, to be Jure Ecclesiastico, others no such matter. Some thinks that the English translations of the Bible in some places takes away, in other places addes, and other-some places changes the meaning of the holy Ghost, and some think it no such matter or else the Bishops Lincol. min. would not have recommended to K. James, it unto the people. Lastly, pag. 11.13. they are so far from agreeing about the true meaning of the word of God, that they cannot agree upon what is the word of God: For Lutherans, deny the second Epistle of Saint Chem. Ex. Peter, the second and third Contr. Trid. part. 1. pag. 55 Epistle of Saint John: the Also: Eucher. p. 63. Epistle to the Hebr. the Epistle of Saint James, and Saint Jude, and the Revelation; The

Calvinists and the Church of England, no such matter, they allow them. And I believe that these are fundamentalls; If they cannot agree upon their Principalls, how shall they agree upon the deductions thence? If these be not fundamentall points: how comes Protestants, to fight against Protestants, for the Protestants Religion?

The disagreement is not so amongst the Romane Catholicks: for all points of the Romane Religion, that have been defined by the Church, in a generall Councell, are agreed upon exactly, by all nations, tongues, and people, ubicunque terrarum: but in those points which are not determined by the Church, the Church leaves every man to abound in his own sense; and therefore all the heat that is either between the Thomists and the Scolists: the Dominicans, and the Jesuits: either concerning the Conception of our blessed Lady, or the concurrence of Grace, and free-will, &c. being points, wherein the Church hath not

not interposed her decrees, is no more prejudicall or objectionall against the Church of Romes Unitie, then the disputations in the Schooles of our Universities are prejudicall to the 39. Articles of the Church of England. But in each severall protestant Dominion there are certain severall Articles of belief, belonging to severall protestant Dominions, in which severall agreements, not any one, agrees with any of all the rest; neither is there any possibility they should: being there is no means acknowledged, nor power ordained, whereby they should be gathered together in one councell, whereby they might be of one heart, and of one soul: neither is there this Unitie in any one particular Dominion: as is in the Dominion of the Roman Church; for they are all in pieces amongst themselves, even in their own severall Dominions, practising disobedience to their Superiours, they teach it to their Inferiours.

The greatest Unitie the Protestants

have, is not in believing, but in not believing: in knowing, rather what they are against, then what they are for; not so much in knowing what they would have, as in knowing what they would not have. But let these negative Religions take heed, they meet not with a negative Salvation.

Neither can the Conversion of Nations be attributed to any other Church then to the Roman, which is another mark of the true Church, according to the prophesies of *Esay cap. 49. 23.* Kings shall be thy nursing fathers, and Queens thy nursing mothers. *And Esay 60. 16.* Thou shalt suck the milk of the Gentiles, and the breasts of Kings shall minister into thee: *And Esay 60. 10.* And thy Gates shall be continually open, that men may bring to thee the riches of the Gentiles, and that their Kings may be brought. And the Iles shall do thee service. *And the Prophet David, I will give thee the heathen for thine inheritance*

ritance, and the uttermost parts of the earth for thy possession, &c. Now no Protestant Church ever converted any one Nation, Kingdome or People. Many protestant people have fallen away from the Church of Rome, but this cannot be called conversion, but rather perversion: for the Romane Church may justly say of such, these have not converted Nations from paganism to Christianity, which is the mark of the true Church: These are they, which went forth from us, *I Joh. 2.19.* Certaine that went forth from us, *Act. 15.14.* These are certain men who rise out of our selves, speaking perverse things, *Act. 20.30.* These were they who separated themselves, *Jude 19.* which are markes of false and hereticall Churches. But the Romane Church I find stretching forth her armes, from East to West, receiving and embracing all within her Communion; For the first three hundred years, the Church grew down-ward, like a strong building,

whose foundations are first laid in the earth, whose stones are knit together in Unity by the morter that was tempered with the bloud of her ten Persecutions. Afterwards this building, hasting upwards, Constantine the great Emperour, submitting his neck unto the yoke of Christ, subdued all Christian Churches to Pope Sylvester, then Pope of Rome, from which time to these our dayes the Pope and his Clergie hath possessed the outward and visible Church, as is confessed by Napier, a learned Protestant in his treatise upon the Revelation pag. 145. and all along hath added Kingdoms upon Kingdoms to her Communion: untill she had incorporated into her self, not onely Europe, but Asia, Africa and America: as Simon Lythus, a Protestant writer, affirmeth, viz. The Jesuits have filled Asia, Africa and America with their idols (as he calls them) for the late Conversions of the East and West-Indies by the Romans, if you read

read Joan. Petrus Maffeus Hist. Indicarum, Jos. Acostā de natur. novi orbis: You shall find that no Church in the world hath ever spread so farre and wide, as the Church of Rome. Wherefore I hope in this respect (also) I may safely conclude that the Church of Rome most justly deserves to be called the Cātholick Church.

Neither is it a vainer thing, to say, that the Pope of Rome cannot be head of the Church, because Christ himself is head thereof; then it is for a man to say, that the King of England cannot be King of England, because, God is King of all the earth, Psal. 46. 8. As if the King could not be Gods Vice-gerent, and the peoples visible God? so the Pope Christ's Vicar or Deputy, & the Churches visible head. And let Kings beware, how they give way to such Arguments as these, least at the last, such inferences be made upon themselves.

As strange an inference is that, how that the Church was not built upon Peter,

ter, because it was built upon his Confession, as if it might not be built causually upon the one, and formally upon the other: as if both these could not stand together: as if the Confession of Peters Faith might not be the cause, why Christ built his Church upon his Person; as if Christ did not as well (personally) tell him, Tu es Petrus: as (significantly) super hanc Petram (id est super istam Confessionem) ædificabo Ecclesiam.

No less invallied is that Objection of Protestants against the æcunomacie of the Bishop of Rome, viz. that saying of Greg. sometimes Bishop of that sea, viz. He that intituled himself universall Bishop, exalted himself like Lucifer, above his brethren, and was a forerunner of Antichrist: as if there were no more meanings in the word Universalitie then one: as if there were not a Metaphoricall as well as a Literall and Grammaticall Sense: as if Saint Gregory might not censure this title of Uni-

Universalitie, in the Grammaticall, and exclusive meaning (which being so taken, would have excluded all other Bishops from their Offices, Essences and Properties, which they held under Christ) thereby depriving them of the Key of orders; and yet, still keep the Superioritie, (viz. of one Bishop over another, and himself over all in a Metaphoricall and transference sense,) thereby still keeping the Key of Jurisdiction in his own hands; and this not onely is, but must be the meaning of Saint Gregory; for he thus explicates the matter himself, lib. 4. ind. 13. ep. 32. viz. The Care of the Church hath been committed to the Prince of all the Apostles, Saint Peter, and yet had Saint Peter called himself the Universall Apostle: in the first sence, (seeing that Christ Jesus made other Apostles as well as him,) he had been no Apostle himself but Antichrist; and yet this hindred not, but that the care and principality was committed unto Peter. Whereby you may plainly see, how he ascribes

ascribes a head-ships over the Church, whilst he denies the Universalitie of Episcopacie. Wherefore having shewed Your Majestie my Church; I humbly beg: that You will be pleased, either to give me a few lines in answer hereunto; or else to shew me Yours.

The Kings Paper in answer to the Marques.

MY Lord: I have perused your Paper: whereby I find, that it is no strange thing to see error, triumph in antiquitie, and florish all those ensigns of Universality, Succession, Unitie, Conversion of Nations, &c. in the face of truth, and nothing was so familiar, either with the Jews or Gentiles, as to besmeare the face of truth with spots of noveltie: for this was Jeremias case, Jerem. 44.16. viz. *As for the word which thou hast spoken unto us in the Name of the*

the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouths: to burn incense unto the Queen of heaven, and to powre out drink-offering unto her as we have done, we, and our fathers, our Kings and our Princes in the Cities of Judah, and in the streets of Jerusalem as we have done: there is Antiquitie, we and our fathers: there is Succession, In the Cities of Judah and Jerusalem: there is Universalitie: so Demetrius urged Antiquitie and Universality for his goddes Diana: viz. That her temple should not be despised, nor her Magnificence destroyed, whom all Asia and the world worshipped, So Symacchus that wise Senator, though a bitter enemie to the Christians: *Servanda est inquit tot seculis fides & sequendi sunt nobis parentes qui feliciter sequunti sunt suos: we must defend that Religion which hath worne out so many ages and follow our Fathers steps, who have so happily followed theirs.* So Prudentius

dentius would have put back Christianitie it self, *viz.* *Nunc dogma nobis Christianum nascitur post evolutos mille demum Consules* : Now the Christian Doctrine begins to spring up after the revolution of a thousand Consul-ships : But Ezekiel reads us another lecture. *Ne obdurate cervices vestras ut patres vestri cedite manum Iehovae ingredimini sanctuarium ejus, quod sanctificavit in saeculum & colite Iehovam Deum vestrum* : Be not stiff necked as your forefathers were, resist not the mighty God enter into his sanctuarie which he hath consecrated for ever, and worship yee the Lord your God.

Radbodus, King of Phrygia, (being about to be baptized) asked the Bishop, what was become of all his ancestors, who were dead without being baptized ? The Bishop answered : that they were all in hell ; whereupon the King suddenly withdrew himself from the font (saying)

Ibi

*Ibi profecto me illis Comitem adjungam:
Thither will I go unto them: no leisse
wise are they, who had rather erre
with fathers and Councels, then re-
ctifie their understanding by the
word of God, and square their faith
according to its rules.*

Our Saviour Christ saith, we must not so much hearken to what has been said by them of old time, Matth. 21. 12. as to that which he shall tell you, where *Auditis dictum esse antiquitis* is exploded: and *Ego dico vobis* is come in its place, which of them all can attribute that credit to be given unto him, as is to be given to Saint Paul. Yet he would not have us to be followers of him more, then he is a follower of Christ, 1 Cor. 11. 1. Wherefore if you crie never so loud, *Sancta
mater Ecclesia, sancta mater Ecclesia,* the holy mother Church, holy mother Church as of old, they had nothing to say for themselves, but *Tem-
plum Domini, Templum Domini,* the Temple

Temple of the Lord, the Temple of the Lord, we will crie as loud again with the Prophet: *Quomodo facta est meretrix Urbs fidelis?* how is the faithfull Citie become a harlot? if you vaunt never so much of your *Roman* Catholick Church, we can tell you out of Saint *John*, that she is become the Synagogue of Sathan: neither is it impossible, but that the house of prayers may be made a Den of theeves: you call us hereticks; we answer you with Saint *Paul*, Act. 24.14. *After the way which you call heresie, so worship we the God of our fathers, believing all things which were written in the Law and the Prophets.*

I will grant you, that all those marks which you have set done, are marks of the true Church; and I will grant you more, that they were belonging to the Church of *Rome*: but then, you must grant methus much that they are as well belonging to any other Church, who hold and main-

maintain that doctrine which the Church of Rome then maintained, when she wrought those conversions: and not at all to her, if she have changed her first love, and fallen from her old principles; for it will do her no good to keep possession of the keyes, when the lock is changed: now to try whether she hath done so or no, there can be no better way, then by searching the Scriptures; for though I grant you that the Catholick Church is the white in that butt of earth at which we all must aim; yet the Scripture is the heart centre, or peg in the midst of that white that holds it up, from whence wee must measure, especially when wee are all in the white. We are all of us in *gremio Ecclesiae*; so that controversies cannot be decided by the *Catholick Church*, but by the Scriptures, which is the thing by which the nearnes unto truth must be decided; for that which must determine truth

I

must

must not be fallible: but whether you mean the consent of Fathers, or the decrees of generall Counsels, they both have erred; I discover no Fathers nakednesse; but deplore their infirmities, that we should not trust in armes of flesh: *Tertullian* was a montanist; *Cyprian* a rebaptist; *Origin*, an Anthropomorphist; *Heirom*, a Monogamist *Nazianzen*, an Angelist; *Eusebius*, an Arrian; Saint *Augustine*, had written so many errors, as occasioned the writing of a whole book of retractaions: they have often times contradicted one another, and some times themselves.

Now, for generall Counsels: Did not that *Concilium Ariminense*, conclude for the Arrian heresie? Did not that *Concilium Ephesinum*, conclude for the Eutichian heresie? Did not that *Concilium Carthaginense*, conclude it not lawfull for Priests to marry? Was not *Athanasius*, condemned, *In concilio Tyrio*? Was not *Eiconolatria*, established

established, *In concilio Niceno secundo?*

What should I say more? when the Apostles themselves, less obnoxious to error, either in life or doctrine more to be preferred then any, or all the world besides; one of them betraies his Saviour, another denies him; all forsake him. They thought *Christ's Kingdome to have been of this world;* and a promise only unto the Jewes, and not unto the Gentiles; and this after the resurrection.

They wondred that *the holy Ghost should fall upon the Gentiles.* Saint John twice worshipped the Angel, and was rebuked for it: *Apoc. 22:8.* Saint Paul saw how Peter walked not uprightly, according to the truth of the Gospel. *Gal. 2. 14.* Not only Peter, but other of the Apostles, were ignorant, how the word of God was to be preached unto the Gentiles.

But who then shall rowl away the stone from the mouth of the monu-

I. 2 meat?

ment? Who shall expound the Scriptures to us? one puls one way, and another another: by whom shall we be directed?

Scinditur incertum studia in contraria vulgus.

You that cry up the Fathers, the Fathers so much; shall hear how the Fathers do tell us that the Scriptures are their own interpreters.

Irenæus, who was scholler to *Policarpus*, that was schollar to Saint *John*, lib. 3. ca. 12. thus saith, *Ostentiones quæ sunt in Scripturis non possunt ostendi nisi ex ipsis Scripturis*: the evidences which are in Scripture cannot be manifested but out of the same Scripture.

Clemens Alexandinus, *Nos ex ipsis de ipsis Scripturis, perfecte demonstrantes ex fide persuademus demonstrative*: *Strom. li. 7.* Out of the Scriptures themselves, from the same Scriptures perfectly demonstrating, doe we draw demonstrative persuasions from faith.

Crysoft

Crysoft, *sacra Scriptura seipsum exponit & auditorem errare non sinit.* Basilius Magnus, *Quæ ambigue & quæ obscure, videntur dici in quibusdam locis sacræ Scripture, ab ijs quæ in alijs locis aperta & perspicua sunt explicantur* Hom: 13. in Gen. Those things which may seem to be ambiguous and obscure in certain places of the holy Scripture, must be explicated from those places which else-where are plain and manifest.

Augustinus, Ille qui cor habet quod precium est jungat Scripturæ, & legat superiora vel inferiora et inveniet sensum. Let him who hath a precise heart joyne it unto the Scriptures: and let him observe what goes before, and that which follows after, and he shall find out the sense.

Gregorius saith (Ser. 49. De verbis Domini.) *Per Scripturam loquitur deus omne quod vult: et voluntas dei sicut in testamento, sic in evangelio inquiratur.*

tar. By Scripture God speaks his whole mind; and the will of God, as in the old Testament so in the new, is to be found out.

Optatus contra parmenonem, lib. 5.

Num quis & equior arbiter veritatis divinae quam deus aut ubi deus manifestius loquitur quam in verbo suo: Is there a better judge of the divine verity then God himself? or where dorch God more manifestly declare himself then in his own word?

What breath shall we believe then but that which is the breath of God; the holy Scriptures? for it seems all one to Saint Paul to say, *dicit Scriptura*, the Scripture saith: *Rom. 4.3.* and *dicit Deus* the Lord saith: *Rom. 9.17.* *The Scripture hath concluded all under sin*, *Gallathians 3. 22.* for that which Romans 11.32. he saith, *God hath concluded all &c.* how shall we otherwise conclude then but with the Apostle *1 Cor. 2. 12.* *we have received not the spirit of the world, but the spirit which*

which is of God, that we might know the things that are freely given unto us of God.

They who know not this spirit, do deride it: but this spirit is *the hidden Manna*, Apo. 2. 17. which God giveth them to eat who shall overcome; it is the white stone wherein the new name is written, which no man knoweth but he that received it. Wherefore we see the Scripture is the rule by which all difference may be composed: it is the light wherein we must walk: the food of our souls: an antidote that expels any infection: the only sword that kills the enemy: the only plaster that can cure our wounds: and the only documents that can be given towards the attainment of everlasting salvation.

The Marqueses reply to the Kings Paper.

May it please your most excellent
Majestie.

YOur Majestie is pleased to wave all
the marks of the true Chirch; and
to make recourse unto the Scriptures.

I humbly take leave to ask Your Majestie what heretique that ever was did not do so? How shall the greatest heretique in the world, be confuted or censured; if any man may be permitted to appeal to Scriptures: marginid with his own notes, senc'd with his own meaning, and enlivened with his own private spirit: to what end were those marks so jully, both by the Prophets, the Apostles, and our Saviour himself set down, if we make no use of them? To what use are land marks set up, if Marriners will not believe them to be such?

Yet notwithstanding after that I have s.t.d, what I have to say in removall of cer-

certain obstacles that lie in the way, I shall lead your Majesty to my Church, through the full body of the Scriptures, or not at all, and then I shall leave it to your royall heart to judge (when you shall see that we have Scripture on our side) whether or no the interpretation thereof be likelier to be true, that hath been adjudged so by Councils, renowned Fathers, famous for sanctity and holiness of life; continued for the space of a thousand or twelve hundred years, by your own confession, universally acknowledged; or that such a one as Luther (his word shall be taken, either without Scripture, or against it, with sic volo, and sic Jubeo; a man who confessed himself, that he received his doctrine from the Devil; or such a one as Calvin and their associates, notoriously infamous in their lives & conversations, plain rebels to their Moses and Aaron, united to the same person should counter-ballance all the worthies, determinations of Councils, & the continued practices which so many

many ages produced.

If your Majesty means by the Church all the professors of the Gospel; all that are Christians are so the true Church; then we are so in your own sense, and you in ours: then none who believe in the blessed Trinity, the articles of the Creed; none, who deny the Scriptures to be the word of God, let them constur them as they please, can be hereticall, or of a wrong Religion; therefore we must contradistinguish them thus: and by the Protestant Church and Religion, we must understand those opinions which the Protestants hold contrary to the Church of Rome; and by the Romane, the opinions which they hold dissenting from the Protestant; and then we will see whether we have Scripture for our religion or not: and whether you have Scripture for what you maintain: and whose opinions are most approved of by the Primitive times, & Fathers; and what ground your late Divines have built their new opinions upon; and then I shall give your Majestie

jesty an answer to the objection which you make against our Church: viz. That she hath forsaken her first love, and fallen from the principles which she held, when she converted us to Christianity.

But first to the removall of those rubs in our way; and then I shall shew as much reverence to the Scripture as any Protestant in the world; and shall endeavour to shew your Majesty that the Sctiptures are the Basis or foundation upon which our Church is built.

Your Majesty was pleased to urge the errors of certain Fathers, to the prejudice of their authority; which I conceive would have been so, had they been all Montanists, Rebaptists, all Anthropomorphists, and all of them generally guilty of the faults, where-with they were severally charged, in the particulars: seeing that when we produce a Father, we doe not intend to produce a man in whose mouth was never found guile: the infallibility being never attributed, by

us,

us, otherwise then unto the Church, not unto particular Church-men: as Your Majesty hath most excellently observed, in the failings of the holy Apostles, who erred after they had received the holy Ghost, in so ample manner: but when they were all gathered together in Coun-
cell, and could send about their edicts, with these capitall letters in the front, *Visum est spiritui sancto & nobis:* *Acts 15. 28.* then I hope your Majesty cannot say, that it was possible for them to erre.

So, though the Fathers might erre in particulars; yet those particular errors would be swallowed up in a generall Counsel, and be no more considerable in respect of the whole, then so many heat-drops of error, can stand in competition with a cloud of witnesses, to the divine truth; & be no more prejudiciale to their general determinations, then so many exceptions, are prejudiciale to a general rule. Neither is a particular defection in any man any exception against his testimony, except

cept it be in the thing wherbin he is deficient; for otherwise we should be of the nature of the flies, who only prey upon corruption, leaving all the rest of the body that is whole unregarded.

Secondly, Your Majesty taxes generall Councils for committing errors. If Your Majesty would be pleased to search into the times wherein those Councils were called, Your Majesty shall find, that the Church was then under persecution, and how that Arrian Emperours, rather made Assemblies of Divines, then called any generall Councils; and if we should suppose them to be generall and free Councils, yet they could not be erroneous in any particular mans judgement, untill a like generall Council should have concluded the former to be erroneous; (except you wil allow particulars to condemn generall, & private men the whol Church) all generall Councils, from the first unto the last that ever were, or shall be, makes but one Church: and though in their intervals, there be no seffession of persons,

yet

yet there is perpetuall virtue in their decretals, to which every man ought to appeal for judgment, in point of controversy. Now as it is a maxim in our law, **Nullum tempus occurrit regi: so it is a maxim in divinity**, Nullum tempus occurrit deo: **Vbi deus est, as he promised, I will be with you alwaies unto the end of the world; that is with his Church, in directing her chief Officers, in all their consultations, relating either to the truth of her doctrine, or the manner of her discipline: wherefore if it should be granted, that the Church had at any time determined amiss; the Church cannot be said to have erred, because you must not take the particular time for the Catholick Church; because the Church is as well Catholick for time as territory; except that you will make rectification an error.**

For as in civil affairs, if that wee should take advantage of the Parliaments nulling former Acts; and thereupon conclude, that we will be no more regulated

gulated by its lawes, we should breed confusion in the Common-wealth; for as they alter their lawes, upon experiance of present inconveniences; so the Coun-cels cange their decrees according to that further knowledge which the holy writ assures us, shall encrease in the latter daies; provided that this knowledge be improved by means approved of, and not by every enthusiastick, that shall oppose himself against the whole Church.

If I recall my own words, it is no error, but an avoidance of error: so where the same power rectifies it selfe, though some things formerly have been decreed amiss, yet that cannot render the decrees of generall Coun-cels not binding, or incident to error, quoad ad nos; though in themselves, and protempore, they may be so.

As to Your Majesties objecting the errors of the holy Apostles, and pen-men of the holy Ghost; and Your inference thereupon, viz. That truth is no where to be found but in holy Scripture; under

under Your Majesties correction, I take this to be the greatest argument against the private spirit (urged by your Majesty) its leading us into all truth, that could possibly be found out. For if such men (as they) induced with the holy Ghost, inabled with the power of working miracles; so sanctified in their callings, and enlightened in their understandings could erre: how can any man (lesse qualified) assume to himself a freedome from not erring, by the assistance of a private spirit?

Lastly, as to Your Majesties quotations of so many Fathers, for the Scriptures easines and plainnesse to be understood. If the Scriptures themselves doe tell us, that they are hard to be understood, so that the unlearned and unstable wrest them to their own destruction: 2 Peter 3. 16. and if the Scripture tells us, that the Eunuch could not understand them except some man should guide him: as Acts 8. 13. and if the Scripture tells us, that Christ's own Disciples

Disciples could not understand them, un-
till Christ himself, expounds them
unto them, as Luke 24. 25. and if the
Scriptures tell us, how the Angel wept
much, because no man was able either
in heaven or earth to open the Book
sealed with seven seals, nor to look
upon it: as Apoc. 5. 1. then certainly
all these sayings of theirs are either to be
set to the errata's that are be hind their
books, or else we must look out some other
meaning of their words, then what Your
Majesty hath inferr'd from thence; as thus
they were easie id est in aliquibus, but
not in omnibus locis; or thus, they were
easie as to the attainment of particular
salvation, but not as to the generall cog-
niscance of all the divine mystery therein
contained, requisite for the Churches un-
derstanding, and by her alone, and her
consultations and discusments (guided
by an extraordinary and promised assi-
stance) only to be found out; of which as
to every ordinary man, this knowledge is
not necessary, so hereof he is not capable.

First, we hold the reall presence; you deny it: we say his body is there: you say there is nothing but bare bread: we have Scripture for it, Mat. 20. 26. Take eat this is my body, so Luke 22. 19. This is my body which is given for you.

You say that the bread which we must eat in the Sacrament, is but dead bread; Christ saith that that bread is living bread: you say, how can this man give us his flesh to eat? we say that that was the objection of Jewes and Insidels (1 John 6. 25.) not of Christians and believers: you say it was spoken figuratively; we say it was spoken really, revera, or as we translate it indeed, John 6. 55. But as the Jewes did, so do ye, first murmur that Christ should be bread, John 6. 41. Secondly, that that bread should be flesh, John 6. 52. And thirdly, that that flesh should be meat indeed, John 6. 55. until at last you cry out with the unbelievers, this is a hard saying who can hear it? John 6. 60. had this been but a figure certainly Christ would

would have removed the doubt, when he saw them so offended at the reallity: Joh. 6.61. He would not have confirmed his saying, in terminis, with promise of a greater wonder, John 6.62. you may as well deny his incarnation, his ascension, and ask, how could the man come down from heaven and go np again? (if incomprehensibility should be sufficient to occasion such scruples in your breasts) and that which is worse then naught, you have made our Saviours conclusion an argument against the premises; for where our Saviour tels them, thus to argue according unto flesh and bloud, in these words, the flesh profiteth nothing; and that if they will be enlivened in their understanding, they must have faith to believe it in these words, it is the Spirit that quickneth, John 6.63. They pervert our Savious meaning into a contrary sense, of their own imagination: viz. the flesh profiteth nothing, that is to say, Christs body is not in the Sacrament: but it

the Spirit that quickneth, *that is to say*, we must onely believe that Christ dyed for us, *but not that his body is there*: *as if there were any need of so many inculcations, pressures, offences, misbelievings*, *of and in a thing that were no more but a bare memoriall of a thing*; *being a thing nothing more usuall with the Israelites*; *as the twelv: stones which were erected as a sign of the children of Israels passing over Jordan*: That when your children shall ask their Fathers what is meant thereby, then ye shall answer them &c. Josh. 4. *there would not have been so much difficulty in the belief*, *if there had not been more in the mystery*; *there would not have been so much offence taken at a memorandum*, *nor so much stumbling at a figure*.

The Fathers are of this opinion, Saint Ignat. in Ep. ad Smir. Saint Justin. Apol. 2. ad Antonium: Saint Cyprian Ser. 4. de lapsis. Saint Ambr. lib. 4. de Sacram. Saint Remigius, &c. affirm the flesh of Christ to be in the Sacrament

Sacrament, and the same flesh which the word of God took in the Virgins wombe.

Secondly, We hold that there is in the Church an infallible rule for understanding of Scripture, besides the Scripture it self: this you deny: this we have Scripture for, as Rom. 12, 16. we must prophesie according to the rule of faith: we are bid to walke according to this rule: Gal. 6. 16. we must encrease our faith, and preach the Gospel, according to this rule: Cor. 10. 15, this rule of faith, the holy Scriptures call a form of doctrine: Romans 6. 17. a thing made ready to our hands: 2. Cor. 10. 16. that we may not measure our selves by our selves: 2 Cor. 10. 12. the depositions committed to the Churches trust, 1 Tim. 6. 20. for avoiding of prophane and vain bablings and oppositions of sciences, and by this rule offaith, is not meant the holy Scriptures; for that cannot do it, as the Apostle tells us, whilst there are unstable

*men who wrest this way and that way,
to their own destruction; but it is the
tradition of the Church and her exposi-
tion, as it is delivered from hand to hand
as most plainly appears, 2 Tim. 2. 2.
viz. The things which thou hast
heard of us (not received in writing
from me or others) among many
witnesses, the same commit thou to
faithfull men, who shall be able to
teach it to others also.*

*Of this opinion are the Fathers; Saint
Irenæus 4.chap. 45. Tertull:de præscr.
and Vnicent.lir.in suo commentario
saith, It is very needfull in regard of
so many errors proceeding from mis-
interpretations of Scripture, that the
line of propheticall and Apostolicall
exposition, should be directed accor-
ding to the rule of the Ecclesiasticall
and Catholike sense; and saith Ter-
tullian præscript. advers. hæres. chap.
11. We do not admit our adversaries
to dispute out of Scripture, till they
can shew who their Ancestors were,
and*

and from whom they received the Scriptures: for the ordinary course of doctrine, requires that the first question should be, from whom, and by whom, and to whom, the form of Christian Religion was delivered; otherwise prescribing against him as a stranger: *for otherwise if a heathen should come by the Bible, as the Eunuch came by the Prophesie of Esay. and have no Philip to interpret it unto him, he would find out a Religion rather according to his own fancy, then divine verritie.*

In matters of faith, Christ bids us to observe and doe whatsoever they bid us who sit in Moses seat Mat. 22. 2. therefore surely there is something more to be observed then only Scripture; will you not as well believe what you hear Christ say, as what ye hear his Ministers write; you hear Christ when you hear them, as well as you read Christ when you read his word: He that heareth you heareth me: Luke 10.16.

We say the Scriptures are not easie to be understood; you say they are: we have Scripture for it, as is before manifested at large: the Fathers say as much: Saint Irenæus lib. 2. chap. 47. Origen: contr. Cels: and Saint Ambr. Epist. 44. ad Constant. calleth the Scripture a Sea and depth of propheticall riddles: and Saint Hier. in prefat: comment. in Ephes: and Saint Aug: Epist: 119. chap: 21: saith, The things of holy Scripture which I know not, are more then those that I know: and Saint Denis, Bishop of Corinth, cited by Eusebius, lib. 7. hist. Eccles: 20. saith of the Scriptures, that the matter thereof was far more profound then his wit could reach.

We say that this Church cannot erre; you say it can: we have Scripture for what we say; such Scripture that will tell you that fools cannot erre therein: Esaias 35. 8. such Scripture as will tell you, if you neglect to hear it, you shall be a heathen and a publican: Mat. 18.

17. such Scripture as will tell you, that this Church shall be unto Christ a glorious Church, a Church that shall be without spot or wrinkle: Ephesians 5. 27: such a Church as shall be enlivened for ever with his Spirit: Isaiah 59: 21: The Fathers affirm the same, Saint Aug: Contra Crescon: lib: 1. ca. 3. Saint Cypr: Epist: 55. ad Cornel: num: 3. Saint Irenæus lib: 2. chap: 4. Cum multis aljis.

We say the Church hath been alwaies visible; you deny it: we have Scripture for it, Mat: 5. 14, 15: The light of the world; a City upon a hill cannot be hid: 2 Cor: 4: 3: Isaiah 22:

The Fathers unanimously affirm the same; Origen: Hom: 30: in Math: That the Church is full of light even from the East to the West: Saint Chisost: Hom: 4: in 6: of Isaiah, That it is easier for the Sun to be extinguished, then the Church to be darkned: Saint Aug: tract: in Joan: calls them blind, who do not see so great a mountain: and St: Cypr: de Unitate Ecclesiæ: Wee

We hold the perpetuall universality of the Church; and that the Church of Rome is such a Church: you deny it: we have scripture for it, Psalm 2. 8. Rom. 1. 8. the Fathers affirm as much, Saint Cypr: ep. 57. writing to Cornelius Pope of Rome, saith, whilst with you there is one mind and one voice, the whole Church is confessed to be the Romane Church. Saint Aug. de unitate eccl. chap. 4. saith who so communicates not with the whole corps of Christendome, certain it is that they are not in the holy Catholike Church. Saint Hier. in apol. ad Ruffin. saith, that it is all one to say the Roman faith, and the Catholick.

We hold the unity of the Church to be necessary in all points of faith: you deny it: the severall articles of your Protestant Churches deny it: we have scripture for it, Eph. 4. 5. One Lord, one faith, one Baptisme. Acts 4. 35. 1 Cor. 1. 10. The Fathers are of that opinion, Saint Aug. cont. ep. Par. li. 3. chap. 5. Saint

*Saint Cyp. li. de unitate ecclesiae nu,
3. Saint Hyl. lib. ad constantium
Augustum.*

*We hold that every Minister of the
Church, especially the supreme Minister
or head thereof, should be in a capacity of
fungifying his office in preaching the
Gospel, administering the Sacraments,
baptizing, marrying, and not otherwise,
this we have Scripture for, Heb. No
man taketh this honour unto himself
but he that is called of God, as Aa-
ron was: this you deny: & not only so, but
you so deny it, as that your Church hath
maintained and practised it along time,
for a woman to be head or supreme
moderatrix in the Church; when you
know that according to the word of God
(in this respect) a woman is not only for-
bid to be the head of the man, but to have
a tongue in her head. 1 Tim. 2. 11, 12.
1 Cor. 14. 34: yet so hath this been de-
nied by you, that many have been hang'd,
drawn, and quartered, for not acknow-
ledging it: the Fathers are of our opini-*

on

on herein Saint Damascen: ser: i Theod: bift: Ecclesi: li: 4: chap: 28: Saint Ignat: Epist: ad Philodolph: Saint Chyrsoft: hom: 5. de verbis: Isaiae.

We say, that Christ gave commission to his Disciples to forgive sins; you deny it: and say, that God only can forgive finnes: we have Scripture for it, John 20. 23. Whosoever sins ye remit, they are remitted; and whosoever finnes ye tetain, they are retained: and John 20. 21: As my Father hath sent me, even so send I you: and how was that? viz. with so great power, as to forgive finnes: Mat: 9. 3. 8. where note, that Saint Matthew doth not set down, how that the people glorified God the Father, who had given so great power unto God the Son; but that he had given so great power unto men: loco citato. The Fathers are of our opinion: S. Aug: tract: 49: in Joan: Saint Christ de Sacerdotio: li. 3. Saint Ambros: li: 3. de penitentia: Saint Cyrill: li: 12: ca: 50: saith, It is not absurd to say, that

that they should remit sinnes, who have in them the Holy Ghost: and Saint Basil: li: 5: cont: Eunom: proved the holy Ghost to be God (& so confuted his heresie) because the holy Ghost forgave sins by the Apostles: and Saint Irenæus li: 5. cap: 13: so Saint Greg: Hom: 6: Evang:

We hold, that we ought to confess our sinnes unto our ghostly Father; this ye deny; saying that ye ought not to confess your sinnes but unto God alone; this we prove out of Scripture, Mat: 3: 5, 6. Then went out Jerusalem and all Judea, and were baptized of him in Jordan, confessing their sinnes; this confession, was no generall confession, but in particular: as appears Acts 19: 18, 19. And many that believed, came and confessed, and shewed their deeds.

The Fathers affirm the same; Saint Irenæus li: 1.ca: 9: Tertull: li: de Pænitentia: where he reprehendeth some who for humane shamefastness, neglected to go to confession. S: Ambr: sat to hear confession: Amb: Ex paulino: S: Clem: Ep: de fratr:

fratr. Dom: Origen li. 3. Chrys. li. 3.
de sacerd: *Saint Ambr:* urat: in mul-
liere peccatrice *saith*, confess freely
to the Priest the hidden sins of thy
soul.

*We hold that men may doe works of
supererogation: this you deny: This wee
prove by Scripture, Mat. 19. 12. viz.
There be *Eunuches* which have made
themselves *Eunuches* for the King-
dome of heaven: he that is able to
receive it let him receive it: this is
more then a *Commandment*, as *Saint
Aug.* observes upon the place, ser li. de
temp: for of precepts it is not said,
keep them, who is able, but keep them
absolutely.*

*The Fathers are of this opinion; *Saint
Amb.* li. de viduis. *Orig:* in c. 15. ad
Rom. *Euseb:* 1. demonstrat. chap. 8.
Saint Chrys. hom: 8. de act. p̄nit.
Saint Greg: nicen: 15. Moral: chap. 5.*

*We say, we have free will: you deny
it: we prove we have out of Scripture,
viz. 1 Cor. 17. He that standeth sted-
fast*

fast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doth well.

Deut. 30. 11. I have set before you life and death, blessing and cursing, chuse life, that thou and thy seed may live: and Christ himself said: O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a Hen gathers her Chicken, & yee would not: where Christ would and they would not: there might have been a willingnesse as well as a willing; or else Christ had wept in vain: and to thinke that he did so; were to make him an imposture.

The antient Fathers are of our opinion: Euseb: Cæsar: de præp: li. 1. c. 7. Saint Hilde: Trin: Saint Aug: li. 1. ad Simp: q. 4. Saint Ambr: in Luc: chap: 12. Saint Chrys: hom: 19. in Gen: Irenæus li: 4. ca. 72, Saint Cyril. li. 4. in Joan: in cap: 7. &c.

We hold it possible to keep the Commandments:

mandments; you say it is impossible: we have Scripture for it, Luk: 1, 6: And they were both righteous before God: walking in all the Commandments and Ordinances of the Lord, blamelesse: and 1 John 5:3: His Commandments are not grievous.

The Fathers are for us: Orig: Hom: 9: in Josue: Saint Cyril: li: 4: Cont: Julian: Saint Hyl: in Psal: 118: Saint Hier: l. 3: cont: pelag: Saint Basil:

We say, faith cannot justify without works: yee say good works are not absolutely necessary to salvation: we have Scripture for what we say, 1 Cor: 13: 2; Though I have all faith, and have no charity, I am nothing: *and James 2: 24: By works a man is justified and not by faith only.*

This opinion of yours Saint Aug: li: de fide & oper: ca: 14: faith, was an old heresie, in the Apostles time; and in the preface of his Comment: upon the 32; Psal: he calls it the right way to hell and damnation: See Orig: in 5. to the Rom:

Saint

S. Hillar. chap. 7. in Mat: S. Amb: 4. ad
Heb: &c.

We hold, good workes to be meritorious ; you deny it ; we have Scripture for it, Mat. 6. 27. He shall reward every man according to his workes. Mat. 5. 12. Great is your reward in heaven. Reward at the end, presupposes merit in the worke : the distinction of secundum, and propter opera : is too nice, to make such a division in the Church.

The Fathers were of our opinion.
S. Amb: de Apolog: David. ca. 6.
S. Hier: lib. 3. Cont: Pelag: S. Aug:
de Spiritu & lit. cap. ult, and divers
others.

We hold, that faith once had may be lost, if we have not care to preserve it : You say it cannot ; we have Scripture for it, viz. Luke 8. 13. They on the rock, are they, which when they hear, receive the word with joy : which for a while believe, and in time of temptation fall away. So 1 Tim. 1. 18, 19. Which some having

put away, have made shipwrack of their faith.

This is frequently affirmed amongst the Fathers, See S. Aug: de gratia, & lib: arbit: de corrept: & gratia, & ad articulos.

We hold, that God did never inevitably damn any man, before he was born: or as you say, from all eternity; you say, he did, we have Scripture for what we say, Wis: 1. 13. God made not death, neither hath he pleasure in the destruction of the living. 1 Tim: 2. 34. God our Saviour, who will have all men to be saved, 2 Pet: 3. 9. The Lord is not willing that any should die, but that all should come to repentance: and if you will not believe, when he saies so; believe him when he swears it: As I live, saith the Lord, I do not delight in the death of a sinner.

The Fathers are of our opinion, Saint Aug: li: 1. Civit: Dei Tertul: Orat: ca: 8. Saint Cypr: lib: 4. Epist: 2. and Saint

Saint Amb: lib: 2. de Cain & Abel.

We hold, that no man ought, infallibly, to assure himself of his salvation: you say he ought: the Scripture saith, we ought not, 1 Cor: 9. 27. S. Paul was not assured, but that whilst he preached unto others, he himself, might become a cast-away.

Rom: 11. 20. Thou standest in the faith: be not high minded, but fear, &c. least thou also maist be cut off.

Phil: 2. 12. Worke out your salvation with fear and trembling.

The Fathers are of our opinion: Amb: Ser: 5. in Psal: 118. S. Basil: in Constat: Monast: chap: 2. S. Hier: li: 2. Advers. Pelagian: S. Chrysost: Hom: 87. in Joan: S. Aug: in Psa: 40. S. Bernard Ser: 3. de Advent: and Ser: 1. de Sept: saith, Who can say I am of the Elect?

We say, that every man hath an Angel guardian; you say he hath not: we have Scripture for it, viz. Mat: 18. 10. Take heed that ye despise not one

of these little ones, for I say unto you, that in heaven, there Angels doe always behold the face of my Father. *Acts 12. 13.* S. Peter *knocking at the daor, they say, it is his Angel: they believed this in the Apostles time: the Fathers believed it along,* S. Greg: Dial: li: 4. cap: 58. S. Athanas: de Communi Essentia. S. Chrys: Hom:2. in Ep: ad Collos: lib: 6. de Sacer: Greg: Turonens: lib: de gloria Martyr. S. Aug: Ep: ad Prabam cap. 19. and S. Jer: upon these words, Their Angels, *Mat. 17. 10. calls it a great dignity, which every one hath from his Nativity.*

We say, the Angels pray for us, knowing our thoughts, and deeds; you deny it: we have Scripture for it, *Zach: 1. 9, 10, 11, 12.* Then the Angel of the Lord, answered, and said, O Lord of Hosts, how long, wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against whom thou hast had indignation, these theescore and ten years,

years. *Apoc.* 8. 4. And the smoake of the incense of the prayers of the Saints, ascended from the hand of the Angel before the Lord.

This place was so understood by Irenæus, li: 4. cap: 34. and S. Hilary in Psal: 129. tells us, This intercession of Angels, Gods nature needeth not, but our infirmities do: So S. Amb: lib: de viduis, Victor: utic: lib: 3. de persecutione vandalorum.

We hold it lawfull to pray unto them; you not: we have Scripture for it, Gen: 48. 16. The Angel which redeemed me from all evill, blesse these lads, &c. Hosea 12. 4. He had power over the Angel, and prevailed: he wept and made supplications unto them.

Saint Augustine expounding these words of Job 19. 21. Have pitty upon me, O ye my friends, for the hand of the Lord is upon me, saith, that holy Job addressed himself to the Angels.

We hold, that the Saints deceased, know what passeth here on earth; you

say they know not : we have Scripture for it , Luke 16. 29. where Abraham knew that there were Moses and the Prophets Books here on earth, which he himselfe had never seen when he was alive.

The Fathers say as much, Euseb: Ser: de Ann: S. Hier: in Epit: Paula: S. Maxim: Ser: de S. Agneta.

We say, they pray for us ; you not : we have Scripture for it, Apoc: 5. 8. The twenty four Elders fell downe before the Lambe, having every one of them Harpes, and golden Viols, full of odours, which are the prayers of the Saints. Baruch 3. 4. O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites.

The Fathers were of this opinion, S. Aug: Ser: 15. de verbis Apist: S. Hiljar: in Psa: 129. S. Damas: lib: 4. de fide cap: 16.

We hold, that we may pray to them ; you not : we have Scripture for it, Luke 16. 24.

16. 24. Father Abraham have mercy on me, and send Lazarus, &c. You bid us shew one proof, for the lawfulness hereof, when here are two Saints pray'd unto in one verse: and though Dives were in Hell, yet Abraham in Heaven would not have expostulated with him so much, without a non nobis domine if it had been in it self, a thing not lawfull: You will say it is a parable; yet a jury of ten Fathers, of the grand inquest as Theophil: Tertul: Clem: Alex: S. Chrys: S. Jer: S. Amb: S. Aug: S. Greg: Euthem: and Ven: Beda, give their verdict, that it was a true History: but suppose it were a parable; yet every parable is either true in the persons named, or else may be true in some others: The Holy Ghost tells no lies, nor fables, nor speaks not to us in parables, consisting either of impossibilities, or things improbable, Job 5. i. Call now, if there be any that will answer thee, and to which of the Saints wilt thou turne? It had been a frivolous thing,

in Eliphaz. to have asked Job the question; if invocation of Saints had not been the practise of that time.

The Fathers offirme the same, S. Dony: cap: 7. S. Athan: Ser: de Annunt: S. Basil: Orat: in 44. Mart. S. Chrys: Hom: 66. ad Popul: S. Hier: pray'd to S. Paula in Epitaph. S. Paulæ. S. Maximus to S. Agnes, Ser: de S. Agnetae: S. Bern: to our blessed Lady.

We hold, Confirmation necessary; you not: we have Scripture for it, Acts 8. 14. Peter and John prayed for them, that they might receive the holy Ghost (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus) Then laid they their hands on them; and they received the holy Ghost: Where we see, the holy Ghost was given in Confirmation, which was not given in Baptism: also Heb: 6. 1. Therefore leaving the principles of the Doctrine of Christ, let us go on unto perfection, not laying again the foundation

dation of repentance from dead works, and of faith, towards God, of Baptisme and of Laying on of hands.

The Fathers affirme the same. Tert: li: de Resurect: Carn: S. Pacian: lib: de Bapt: S Amb: lib: de Sac: S. Hier: Cont: Lucif: S. Cypr: li: 2. Ep: 1. speaking both of Baptisme, and Confirmation, saith, Then they may be sanctified and be the sons of God, if they be borne in both Sacraments.

We hold it sufficient, to communicate in one kind; you not: we have Scripture for it, Joh. 6. 15. If any man eat of this bread, he shall live for ever. If everlasting life be sufficient, then is it also sufficient, to communicate under one kind: so Acts 2. 42. And they continued stedfastly in the Apostles doctrine, and fellowship (or communion) and in breaking of bread & prayer: where is no mention of the cup, & yet they remained stedfast in the Apostles doctrin, Luk. 24. 30. 8. 35. where Christ communicated his two Disciples under one kind.

*Saint Augustine and Theophilact,
lib: de Contens: Evang: cap: 25. ex-
pound this place of the blessed Sacra-
ment, s. Chrys: Hom: 17. oper: im-
perfecti.*

*We hold, that Christ offered up unto
his Father, in the Sacrifice of the Masse
(as an expiation for the sins of the peo-
ple) is a true and proper Sacrifice; this
you deny: this we prove by Scripture,
viz. Malach: 1. 11. from the rising of
the Sun, unto the going down of the
same, my name shall be great among
the Gentiles: and in every place in-
cense shall be offered, to my name,
and a pure offering: This could not be
meant, of the figurative offerings of the
Jewes: because it was spoken of the
Gentiles; neither can it be understood,
of the reall Sacrifice of Christ upon the
Crosse; because that was done but in one
place, and at one time, and then, and
there, not among the Gentiles neither:
which could be no other, but the daily
Sacrifice of the Masse; which is, and e-
ver*

ver was, from East to West, a pure and daily Sacrifice, Luke 22. 19. This is my body, which is given for you: not to you; therefore a Sacrifice.

The Fathers are of this opinion: S. Clem: Apost: Const: li: 6. cap. 23. who calleth it a reasonable unbloudy and mystical Sacrament, S. Aug: li: 1. Cont: adyers: leg: & proph: cap: 18. 19. calleth it, a singular and most excellent Sacrifice. S. Chrys: hom: in Psa: 95. calleth it, a pure and unbloudy host, a heavenly, and most reverend Sacrifice. S. Greg: Nicen: Orat: 4. de Resurrect.

We say, that the Sacrament of orders, confers grace upon those, on whom the hands of the Presbytery are imposed; you both deny it to be a Sacrament, notwithstanding the holy Ghost, is given unto them thereby; and also you deny, that it confers any inferiour grace at all upon them: we have Scripture for what we hold, viz. 1 Tim: 4. 14. Neglect not the gift that is in thee, which was given thee by Prophesie, and with the laying

laying on the hands of the Presberty, *so 1 Tim: 1. 6.* Stir up the gift of God which is in thee, by the putting on my hands.

S. Aug: li: 4. Quæst: super num: S. Cyp: Ep: ad Magnum: optatus Mi-levit: *the place beginneth,* ne quis mi-retur. Tertul: in prescript: *The place beginneth Edant Origines.*

We hold, that the Priest and other Religious persons who have vowed chastity, to God, may not marry afterwards; you deny first, that it is lawfull to make any such vowes: and secondly, That those who have made any such vowes, are not bound to keep them; we have Scripture for what we hold, Deuteronomie 23. 22. When thou shalt vow, a vow unto the Lord, thy God, thou shalt not slack to pay it: for the Lord thy God will require it of thee. *so 1 Tim: 5. 11, 12.* But the younger widdows refuse, for when they have begun to wax wanton, against the Lord, they

they will marry, having damnation, because they have cast off their first faith. *What can be meant hereby, but the vow of Chastity? or by their first faith, but some promise made to Christ, in that behalfe? otherwise, Marriage could not be damnable: so all the antient Fathers have expounded it.* Saint Aug: li: de bono viduit. cap: 9. Saint Athanas: lib: de Virginitat: Saint Epiph: Heres: 48. Saint Hier: Cont: Jo-
vin: li: 1. ca: 7.

We say, Christ descended into Hell, and delivered thence the soules of the Fathers; ye deny it: we have Scripture for it, viz. 1 Ephes: 4. 8. When he ascended up on high, he led captivity captive, &c. Descending first, into the lower part of the Earth. This lower part of the Earth, could not be a Grave; for that was the upper part: nor could it have been the place of the damned; for the Devils would have been

been brought again into heaven: more
 clearly, Acts 2.27. Thou wilt not leave
 my soul in hell, neither wilt thou
 suffer thy holy one to see corrupti-
 on: there is hell for his soul for a time;
 and the grave for his body, for a while:
 plainer yet, 1 Pet. 3.18-19. Being put to
 death in the flesh, but quickued by
 the Spirit, by which also he went and
 preached unto the spirits in prison:
 this prison cannot be heaven, nor hell,
 as it is the place of the damned; nor the
 grave, as it is the place of rest; therefore
 it must be (as Saint Aug Epist. 99. ad
 Evod. saith) some third place; which
 third place, the Fathers have called Lim-
 bus patrum: also Zachary: 9. 11. As
 for thee also, by the bloud of thy
 Covenant, I have sent forth thy pri-
 soners out of the pit wherein is wa-
 ter: by this pit, could not be meant the
 place of the damned; for they have no
 share in the Covenant; neither are they
 Christs prisoners, but the devils; nei-
 ther could this pit be the grave; because
 Christs

Christ's grave was a new pit, where never any was laid before.

The Fathers affirm as much; Saint Hier: in 4. ad Ephes. Saint Greg. li: 13. Moral. ca. 20. Saint Aug. in Psal. 37. v. 1.

We hold purgatory fire, where satisfaction shall be made for sinnes after death; you deny it: we have Scripture for it, 1 Cor: 2. 13. 15. The fire shall try every mans work, of what sort it is, if any mans work shall be burnt he shall suffer losse; but he himselfe shall be saved, yet so as by fire.

Saint Aug: so interprets this place upon the 37. Psalme: also Saint Amb: upon 1 Cor 3. and Ser: 20. in Ps: 118. Saint Hier: lib. 2. chap: 12. ad vers: Joan: Saint Greg: li: 4. dialog ca: 39. Orig. hom. 6. in ca 15. Exod.

Lastly, We hold extream Vunction to be a Sacrament; you neither hold it be a Sacrament, neither doe you practise it, as a duty: we have Scripture for it,
James

James 5. 13. Is any sick among you? let him call the Elders of the Church, and let them pray over him, anointing him with oyle, in the name of the Lord; and the prayer of faith shall save the sick: and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him: *Neither any, nor all the Sacraments, were or could be more effectual, mens good, nor more substantiall in matter, nor more exquisite, in forme; nor more punctuall in designation of its ministry: other Sacraments, being bounded, within the limits of the souls only good; this extends it self to the good both of soul and body: he shall recover from his sicknesse, and his sins shall be forgiven him: and yet it is both left out in your practise, and acknowledgment.*

The Fathers are on our side, Orig: Hom: 2. in Levit: S. Chrys: lib: 3. de Sacerd: S. Aug: in speculo & Ser: 215. de temp: Vener: Bed: in 6. Marké and S. James and many others. Thus

Thus, most Sacred SIR, we have no reason to wave the Scriptures umpirage ; so that you will hear it speake in the mother language, and not produce it, as a witnesse on your side, when the producers tell us nothing, but their owne meaning, in a language unknown to all the former ages, and then tell us, that shee saith so, and they will have it so ; because, he that hath a Bible and a sword, shall carry away the meaning, from him that hath a Bible, and ne're a sword : nor is it more blasphemy, to say, that the Scripture is the Churches off-spring, because it is the word of God, then it is for me to say, I am the sonne of such a man, because God made me instrumentally ; I am so, and so was shee ; for as saith S. Aug: Evangelio non crederem, nisi me Ecclesiae authoritas commoveret. I should not believe the Gospel it self, unlesse I were moved by the authority of the Church. There was a Church, before there was a Scripture, take which Testament you please.

M

We

We grant you, that the Scripture is the Originall of all light: yet, we see light, before we see the Sun; and we know there was a light, when there was no Sun: the one is but the body of the other. We grant you, the Scriptures to be the Celestiall globe, but we must not grant you that every one knowes how to use it, or that it is necessary or possible they should. We grant that the Scripture is a light, to our feet, and a lanthorne to our paths: then you must grant me that it is requisite that we have a guide, or else we may lose our way in the light, as well as in the darke. We grant you that it is the food of our souls, yet there must be some body that must divide, or break the bread: We grant you, that it is the only antidote against the infection of the Devil, yet it is not every ones profession to be a compounder of the ingredients. We grant your Majestie, the Scripture to be the onely sword and buckler, to defend a Church from her Ghostly enemies: yet, I hope you will not have the glorious company of

of the Apostles, and the goodly fellowship of the Prophets, to exclude the noble Army of Martyrs, & the holy Church which through all the world doth acknowledge Christ; wherefore having shewne Your Majestie, how much the Scriptures are ours: I shall now consider Your opinions apart from us, & see how they are Yours; and who sides with You in Your opinion, besides Your seruants: and first I shall crave the boldnesse to begin with the Protestants of the Church of England.

The Church of England.

W^Hose Religion, as it is in opposition to ours, consists altogether in denying (for what she affirms, we affirme the same) as the Reall presence; the infallibility, visibility, universality, and unity of the Church; confession and remission of sins; free-will, and possibility of keeping the Commandments, &c. All these things you denie, & you may as well denie the blessed Trinitie (for we have no

such word in Scripture, onely inference) then that which ye have already denied; and for which we have plaine Scripture, Fathers, Councils, practise of the Church: that which ye hold positive in your Discipline, is more erroneous, then that which is negative in our Doctrine: as your maintaining a woman to be head, Supreame, or Moderatrix in the Church, who by the Apostles rule is not to speak in the Church (or that a Lay-man may beso) what Scripture, or Fathers, or custome have ye for this? or that a Lay-man (as your Lay-Chancellor) should excommunicate and deliver up souls to Sathan? Whereas matters of so weighty concernment, as delivering of mens souls, into the Devils hands should not be executed, but upon mature deliberation, and emergent occasions, and not by any, but those who have the undoubted Authority; lest otherwise, you make the Authoritie it self to be doubted of. A strange Religion! whose Ministers are denied the power of remitting sins; whilst Lay-men

men are admitted to the power of retaining them: and that upon every ordinary occasion, as non-payment of fees, and the like: Whereas such practises as these have rendered the rod of Aaron, no more formidable then a reed, shaken with the wind; so that you have brought it to this, that whilst such men as these were permitted to excommunicate for a three-penny matter, the people made not a three-penny matter of their Excommunication.

The Church of Saxony.

Now for the church of Saxony, you shall find Luther, a man not only obtruding new Doctrine upon his Disciples, without Scripture, or contrary to Scripture; but also Doctrine denying Scripture, to be Scripture, and vilipending those books of Scripture, which were received into the Canon, and acknowledged to be the word of God, in all ages. As,

Ad Argent: An. 1525.

M 3

The

The book of Eccles: saying,
That it hath never a perfect sentence
in it, and that the Author there-
of had neither boots nor spurs, but
rid upon a long stick, or in begging
shooes, as he did when he was a
Fryar. *c*

And the book of Job, that the argu-
ment thereof, is a meer fiction; in-
vented only, for the setting downe
of a true and lively example of pati-
ence. *d*

That it is a false opinion, and to be
abolished, that there are four Go-
spels; and that the Gospel of S. John
is only true. *e*

That the Epistle of S. James is con-
tentious, swelling, dry, strawy, and

c Luther anvival, tit. de lib. novi. & vet.
testam. Rebenstock, lib. 2. Colloq. last.
Luth: c. de vet. test. *d* Luth: Ser. convinal.
tit. ut supra. & tit. de patrick. & Prophet.
e Luth: præfat. in nov. test. & lib. de de-
script & Eccles: auth. c. 3.

un.

unworthy an Apostolicall spirit. *f*

And that Moses in his writings, shewes unpleasant, stopped and angry lips ; in which the word of grace is not, but of wrath, death and sin. *g*

He calls him a Goaler, Executioner, and a cruel Serjeant. *h*

For his doctrine : He holds, a three-fold Divinity : or three kinds ; as there are three persons : whereupon Zwinglius taxes him for making three Gods, or three Natures in the Divinity. *i*

He himself is angry with the word Trinity, calling it a humane invention, and a thing that soundeth very coldly. *k*

He justifies the Arians, and saith, they did very well in expelling the

f Latib: præf: in Epist. Tac. edit. Jenensi.

g Latib: Tom: 3. wit. fol. 423. h Fol. 421.

422. i Zwingl: part 2. fol. 474. k Lutib:

postill: maiore Basil: apud Harvag. enarr. Evang. dom. Trinit.

word (*Homousion*) being a word that his soul hated. *l*

He affirmed that Christ was from all eternity, even according to his humane nature : taxed for it by Zwing. in these words, how can Christ then be said to be born of a woman ? m

He affirms that, as Christ dyed with great pain, so he seems to have sustained pains in Hell after death. n

That the divinity of Christ suffered, or else he were none of his Christ. o

That if the humane nature should only suffer for him, that Christ were but a Saviour of a vile account, and had need himself of another Saviour. p

l Lath. 1. cont. latom. tom. wit. imp. an. 1551. *m* Zwingl. Part. 2. fol. 402. *n* Luth. tom. 3. fol. 219. *o* Luth. lib. de Concil. part. 2. & Hosp. Hist. Sac. part 2. fol. 76. *p* Luth. Confes. ma. de cæna. tom. 3. ten. fol. 454.

Luther held not only consubstantiation, but also (saith Hospinian) that the body and bloud of Christ both is and may be found, according to the substance, not only in the bread and wine of the Eucharist: or in the hearts of the faithfull, but also in all Creatures, in fire, water, or in the rope and halter wherewith desperate persons hang themselves. *q*

He averreth, that the ten commandments belong not unto us, for God did not lead us, but the Jewes forth of Ægypt. *r*

That faith, except it be without (even the least) good works, doth not justifie; and is no faith: *Whereof you may see him condemned and cited by s.*

That we are equall in dignity and honour with *Saint Paul, Saint Peter,*

q *Hospin. v. 61, supra. fol. 44. Lub. ser. de Mose. See pist. ad Galat. c. 4. & ca. 20. Exod. *s* *Covel. def. of M. Hooker pag. 42.**

or

or the blessed Virgin *Mary*, or all the
Saints. *t*

That all the holinesse which they
have used in fasting, & prayer, endu-
ring labours, chastising their bodies,
austerity and hardnesse of life, may
be daily performed by a hog or a
dog. *u*

That in absence of a Priest, a wo-
man or a boy, or any Christian may
absolve. *w*

That they onely communicate
worthily, who have confused and
erroneous consciences. *x*

That a Priest, especially in the new
Testament, is not made, but born;
not consecrated, but created. *y*

That the Sacrament were true,
though it were administred by the
devil: *Se him baited: for it by two of*
his fellow Protestants. *z*

t Luth. tom. 5. fol. 442. *u* Luth. præf.
in Alex. lib. de Eccles. *w* Luth. tom. 2. fol.
103. *x* Ibid. fol. 73. *y* Ibid. fol. 367. *z*
Hofb. Hist. Sac. part 2. fol. 14. Covel:
def. of Hooker pa. 101. That

That among Christians, no man can or ought to be a Magistrate; but each one is to other equally subject: and that among Christian men, none is superiour save one, and only *Christ*:
 (a) That the husband, in case the wife refuse his bed; may say unto her if thou wilt not, another will; if the mistres will not, let the maid come. *b*
 That the Magistrates duty is to put such a wife to death: and that if that the Magistrate omit to doe so, the husband may imagine that his wife is stoln away by theeves, and slain, and consider how to marry another. *c*

That the Adulterer may flie into another Country; and if he cannot contain marry again. *d*

That Polygamy is no more abrogated then the rest of *Moses Law*; and that it is free, as being neither com-

a *Luth.* tom. 6. *Ger.* de sœcul. potest.

b *Luth.* tom. 5. fol. 123. *c* *Ibid.* fol. 123.
 See also 111. *d* *Luth.* *Ibid.* fol. 123.

manded, nor forbidden. *e*

That it is no more in his power to be without a woman, then it is in his power to be no man: and that it is more necessary then to eat, drink, purge, or blow his nose. *f*

I will give you the latine of another opinion of his, because they are his owne words; but not any of my english shall be necessary to the transportation of such a blast into my native language: Perinde faciunt qui continenter vivere instituunt ac si qui excrementa vel lotium contra naturæ impetum retinere vellet: (g) *Luther saith, How can man prepare himselfe to good? seeing it is not in his power to make his waies evil; for God worketh the wicked work in the wicked.* *h*

e *Luth. propos. de Bigam. Epist. An 1528. propos. 62. 65, 66. See in ca. 16. Gen. edit. An. 525. f Luth. tom. 5. fol. 119.*

g Luth. in suo glossem. in decret Noreberg.

h Luth. tom. 2. wit. An. 1551. assert. art. 36. also de servo. arbit, edit. 1603. fol. 195.

But

But I pray you where have you this or any of all this in Scripture, nay what Scripture have you for it? that Scripture should be no Scripture, as hitherto he hath made a great part of it; and Zwingl.almost all the rest, denying all Pauls Epist: to be sacred: Zwing. tom. 2. fol. 10. What Council, what Fathers, what primitive, or sequent Church (U[usq; ad]) ever taught or approved such doctrine as this? and how are we cryed out upon for errors, notwithstanding we have all for our Justification? and yet this is the man that boasted, that Christ was first published by him; (i) and by all of you that he was the first reformer: this is he who calls himself a more excellent Doctor then all those who are in the papacy. k

This is he who thus brags of himself, viz. Dr. Martin Luther wil have it so, a Papist and an Asse are directly the same; so is my will, such is my command; my will is my reason. l

i Luth. Ep. ad Argent. An. 1525. k Epist. ad Anonymum. tom. 5. l Luth. tom. 5. Germ. fol. from 141. to 144. This

This is he that tels you, I will have you to know, that I will not (hereafter) vouchsafe you the honour, as that I will suffer either you, or the very Angels of heaven, to judge of my doctrine, &c. Nor will I have my doctrine judged by any, no not by the Angels themselves: for I being certain thereof, will (by it) be judge both of you and the Angels. m

And lastly, this is he that gave the alarme to all Christendome, of the errors, idolatries, superstitions and profaneness of the Church of Rome: but what Scriptures have you for it, that you should not believe the Scriptures? what Fathers have you, that you should not believe the Church? what custome have you that you should not believe the Fathers, rather then any private interpretation of the promised holy Ghost, alwaies ruling in the Church, rather then the presumed private Spirit in any particular man.

m Lutb. ad ves. falso nomin. Eccles. stat. prope init. The

The Church of Geneva.

Now for the Church of Geneva : Calvin comming after him, is not contented to stop himselfe at Luthers bounds; but he goes further, and detracts not only from the Scripture, but from Christ and God himself. For first,

He maintaines, that three essences doe arise out of the holy Trinity. *a*

That the Sonne hath his substance distinct from the Father; and that he is a distinct God, from the Father. *b*

He teacheth that the Father can neither wholly, nor by parts, communicate his nature to Christ; but must withall be deprived thereof himself. *c*

He denies that the Sonne is begotten of the Fathers substance

a Tract. theol. p. 793. *b* Act. Serv. p. 249, 250. 871, 872. *c* Tract. theol. p. 771, 772. *d* Institut. ca 13. sect. 23. 29.

and

and essence; affirming that he is God of himself, not God of God: (d) *He saies, that that dream of the absolute power of God, which the Schoolmen have brought in, is execrable blasphemy.* e

He saith, that where it is said, that the Father is greater then I, it hath been restrained to the humane nature of Christ; but I do not doubt to extend it to him as God and man. f

He severeth the person of the Mediator from Christ's divine person; maintaining with Nestorius 2 persons in Christ, the one humane, and the other divine. g

That Christ's soule was subject to ignorance; and that this was the only difference betwixt us, and him: that our infirmities are of necessity, and this was voluntary. h

e. *Calv.* ad exp. 23. *Ezech.* gal. *scirpt.* also *Instit.* li. 3. c. 23. sect. 2. f *Tract.* *theol.* p. 794. see p. 792. & 2. *Instit.* ca. 14. sect. 3. and ca. 17. *Io.* v. 12. and ca. 22. *Mthth.* g *L. 1.* *Instit.* ca. 13. sect. 9. 23' 24.

b *In Ca.* 2. *Luke* v. 40.

That

That it is evident that ignorance was common to Christ, with the Angels. *i*

*And particulariseth wherein, viz. that he knew not the day of Judgment; *k* Nor that the Fig-tree was barren which he cursed, till he came near it.* *l*

He is not afraid to censure, certaine words of Christ to be but a weak confutation, of what he sought to refute. *m And saies, Christ seemes here not to reason solidly.* *n*

He tells us that this similitude of Christ seemes to be harsh, and farre fetch'd, and (a little after) the similitude of sifting doth not hang together. *o*

Where Christ inferred, All things, therefore whatsoever you will, &c.

i In ca. 24 Mat. v. 36. *k* In ca. 24. Mat. v. 36. *l* In c. 21 Mat. v. 19. *also* ib. c. 9. v. 2. *m* In c. 12. Mat. v. 25. *n* Id. in c. 9. Mat. v. 5. *o* Calv: in c. 16. & 22. Luk:

N

Calvin

Calvin giveth it this gloss: It is a superfluous or vaine illation. *p*

This metaphor of Christ is somewhat harsh: *q* He saith, insomuch as Christ should promise from God a reward to fasting, it was an improper speech, *r*

He writeth of a saying of Christ, that it seemes to be spoken improperly, and absurdly, in French *sans raison*. *s*

He saith, that Christ refused, and denied, as much as lay in him, to performe the office of a Mediator. *t*

That he manifested his own effeminateſſeſſ, by his ſhunning of death. *u*

He saith, that Theeves, and malefactors, haſten to death with obſtinate resolution; diſpising it with haughty courage, others mildly ſuffer it: but what conſtancy, stoutneſſ,

p In c. 7. Mat. v. 12. *q* In c. 9. Mat. v. 49.

r In Mat. c. 9. v. 16, 17, 18. *s* In c. 3.

Joan: v. 21. *t* In c. 26. Mat: v. 39. *u* Ca:

12. Jo. v. 27.

or

or courage was there in the son of God, who was astonished, and in a manner, striken dead with fear of death? how shamefull a tenderness was it, to be so far tormented with fear of common death, as to melt in bloody sweat, and not to be able to be comforted but by the fight of Angels. *w*

And that the same vehemency took him, from the present memory of the heavenly decree; so that he forgot at that instant, that he was sent hither to be our redeemer. *a*

This prayer of Christ was not pre-meditate: but the force, and extremity of grief, wringed from him this hasty speech; to which a correction was presently added, *and a little before*, he chastiseth, and recalleth that vow of his, which he had let suddainly slip. *b*

w Li: 2. Instit: ca. 16. Ser: 22. *a* In c: 26. Mat: v. 39. *b* Id: 16.

Thus do we see Christ to be on all sides so vexed, as being over-whelmed with desperation, he ceased to call upon God: which was as much as to renounce his salvation, and this (*faith be*) *a little before*, was not failed, or as a thing only acted upon a stage. *c*

That Christ in his soul suffered the terrible torments of a damned and forsaken man. *d*

In the death of Christ occurs a spectacle full of desperation. *e*

In this spectacle there was nothing but matter of extreame despaire. *f*

It is no marvell if it be said that Christ went down into Hell, since he suffered that death wherewith God in wrath striketh wicked doers. *g*

That Christ sitting at the right hand of his Father, holds but a second de-

c In c. 27. Mat: v. 46,47. *d* L. 2. Instit: c. 16. Sect: 10. *e* In c. 27. Mat: v. 57. *f* In c. 14. Joan: v. 6. *g* L. 2. Instit: ca: 6. Sect: 10.

gree with him in honour, and rule,
and is but his Vicar. *b*

Lastly, Calvin holds it to be absurd^c
that Christ should challenge to him-
selfe, the glory of his own resurre-
ction; when the Scripture, saith he,
every where teacheth it to be the
work of God the Father.

That God is the author of all those
things, which these Popish Judges
would have to happen only by his
idle sufference, *Instit: li: ca: 18.*
Sect: 3.

That our sins are not only by his
commission, but decree, and will :
16. Sect: 1, 2. & li: 2. ca. 4. Sect: 3, 4.
Which blasphemy is condemned by his fa-
mous brethren : Fleming: *1. de uni-
vers: grat: p. 109.* Osiander Euchir:
Controvers: p. 104. Schaffm: *de pec-
cat: causis. p. 155.* *27. Sitzlinus disput.*
Theol: de providentia Dei, Sect: 141.

b In c. 26. Mat: v. 64. *i* In c. 2. Joan:
also in c. 8. ad Rom:

In somuch that the Magistrates of Berne, made it penall by their Laws, for any man to preach, or read any of his books or doctrine: Vide literas Senat: Bern: ad ministros, Anno 1555.

This man strikes neither at the right hand, nor on the left, but at the King of Israel himself; who can thinke this mans mouth any slander, or his invectiōns, a depravement, when he belches forth such blasphemies against the Son of God, in whom the fulnesse of the Godhead dwelt bodily? or who could think this man fit to reforme a Church, when nothing more required reformation then his own errors? But what Scriptures or Fathers is there for all this?

The Doctrine of the Zwinglians.

Zwinglius confesseth himselfe to have been instructed against the Masse, by a certaine admonisher, which

which he knew not, whither it was
black or wite. *k*

*The same derided, as illusion by the
learned Protestants. l*

*The same as Luther's Devil, largely
set down by himself. m*

*He is taxed by Calvin for depraving
the Scripture, for changing the word
est, and putting in *significat* in his
Translation of the New Testament:
He saies, that these sayings, and the
like, viz. If thou wilt enter into life,
keep the Commandments, &c. are
but superfluous and hyperbolical. o*

*He denies, that Original sin can
damne us; calling it but a disease or
contagion. p*

k Zwingl: tom: 2. fol. 249. *l* Andr: con-
fut: Grinæ. p. 128. 254. 304. Schlus: Theol:
Calv: 6. 1. in Proæm: *m* In tom: 7. wit:
f. 228. and tom: 6. Germ: tenen: fol: 28.
Calv. theol: 1. 2. Act: 1. Zwingl: tom 2. fol:
210. *o* Zwingl: tom: 1. 137. *p* Zwingl: tom:
2. fo. 90. See fo. 89. 115, 116. and in E-
pist: Oecol: & Zwingl, 1. 1. p. 252. 258.

He maketh Baptizing of Infants, a thing indifferent; which may be used or left off. q

That Princes may be deposed, by the Godly, if they be wicked, or go contrary to the rule of Christ. r

He saith, that when we commit adultery, or murder, it is the worke of God: being the mover, the auth- thor, or inciter, &c. God moveth the thiefe to kill, &c. he is forced to sin, &c. God hard'ned Pharaoh, not speaking hyperbolically, but he truly hardned him, though he had resisted. s

For which he is particularly reprehended by the learned Protestant, Grawe- rius. t But where is there any Scripture, or Fathers, or Doctors of the Church, that ever taught this Doctrine before?

q. Tom: 2. fol: 96. r Tom: 1. fol: 84, 85. & li: 4. Epist: Zwingl: & Oecol: p. 868, 869. s Zwingl: tom: 10. de providentia dei, fol: 365, 366. 367. t Absurda: Absurd: c. 5. de prædest: fol: 3. 4.

Melancthons Doctrine.

For Melancthon *he taught that*
there are three Divinities, as
there are three Persons. *u*

*For which he is reprebended by Stan-
carus. *w**

*He affirmes polygamy, not to be a-
gainst *Jus Divinum*: and adviseth
Hen. 8. unto it.*

*He teacheth peremptory resistance
against Magistrates. *a**

*He inableth the inferiour Magi-
strate, to alter Religion against the
contrarie Edicts of the Superior. *b**

*so Calvin, so Beza, so Goodman,
so Danæus, so Knox, so Buch: so Ban-
croft, so Fenners, so Sutcliff, so Hot-
tomanus, so Ficlerus, so Renekerus,
all hold it lawfull, to depose murder, or*

*u Melanct. loc. com. An. 1545. c. de
Christo. *w* l.4. deTrinit. *x* Melanct. Con-
cil. Theol. pag. 134. *a* Epist. ad Rom. ca-
pit. 13. *b* Concil. Theol. part. 1. p. 314.*

to

to arraign their prince. Call in forraign
ayd, to assist them. Bestow the Crown at
their pleasure. Destroy them, either by
peaceable practises, or open War. Pro-
pose rewards to such: but where have
they Scriptures, or Fathers, or times, that
shewed the practise of such doings, be-
fore these latter times, and latter pra-
ctises?

The Doctrine of *Andreas Musculus.*

As for Andreas Musculus, he was not afraid openly to teach, that the Divine Nature of Christ, (which is God) died upon the crosse with his humane Nature. Neither did he desist (publickly) to profess and spread abroad this Doctrine of the death of Christ's Di-
vinite, And that by the help of Joha-
nes Islebius. Thus far c

c Sylvest. Ezeconorius. Dial. de corrupt.
mor. art. 3. fol. 5. See Andr. Muscul. and
Isleb. in refut. Simléri. It

*It is manifest (saith Simlerus) forth
of the writings of Brentius, Myricus
and Andr. Musculus, that they make
nothing of the ascention of Christ
but a vanishing, or disappearing.
What is this but making way for Ma-
omet? but what Scriptures, or Fathers,
or times hath he wherein this Doctrine
was ever taught before. d*

d In vita Bulling. fol. 55.

The Divisions of Pro- testants.

IF Ye would but consider, how the Lu-
therans are divided into *Antinomi-
ans, Oscandrians, Majorists, Syner-
gists, Stancarians, Amsdorians, Flac-
cians, Substantiarians, Accidentarians,
Adjaphorists, Musculans of Effinge-
rians, Vibiquilists, &c. &c.* so differ-
ting from, and persecuting one an-
other, that they will not permit one
another to live in the same Town, *in
so*

so much, that Oecolampadius reckons up seventy seven changes, not onely in their explanations of Scripture, but also in certaine imaginary phantasies. e Or, if we should consider the Divisions that are between the old and new Sacramentaries, the old, called Zwinglians: the new, Calvinists; with us, Puritans: in france, Hugonots: in other places Formalists; else-where Familists: somewhere Brownists: every where Arminians, Seekers, Dippers, Shakers, Adamists.

Luther complaining of seven Sects risen in two years. f And we of new Sects rising every day; If we should consider the severall species of Independencie, how it hath brought Religion to nothing, but Confusion, we would conclude with Saint Augustin, That it is necessary, that (rent and divided into small pieces) we perish who have

e Lin. germ. æqua. resp. ad Luth. Prefat.
f Tom. 16. fol. 335.

preferred the swelling pride of our haughly Stomacks, before the most holy band of Catholick peace and Unity. *g*

Whilst the Catholicks have no jars, undecided, no differences, uncomposed; having one common Father, one Conduictour and Adviser; as Sr. Edw. Sandes confesseth. h None contend about the Scripture, all Consent and Credit the Fathers, adhere to the Councils, submit to the holy Sea of *Rome*. And the Divisions that are: are but humane dissentions, *as is confess'd by Luther, i Beza, k Whitaker, l Fulk, m &c*

Thus Religion, being at Unity with it self, is the true Speculum Creatoris, or looking glass of the Creatour: wherein the full proportion of a Deity may be seen: but once broken into pieces, it

*g Aug. Cont. Parm. li. 1. cap. 4. b In his Relat. of Religion Sect. 47. fol. 5. 2, 8.
i Tom. 7. fol. 380. k Beza Epist. 1. l Whi.
de Eccles. Cont. Bell. Cont. 2. q. 5. p. 327.
m Fulk ag. Hesk. Sand. &c. c. pag. 293.*

may

may represent divers faces ; but no true proportion : and loseth at once both its value, and its virtue.

I have thus presented Your Majestie, with a view of the Catholick Religion, asserted by the Fathers ; and the Protestant Religion asserted by their founders. I shall humbly desire Your Majesties further patience, that Your Majestie will be pleased to consider the lives and Conversations of the one, and of the other : First the rare Sanctity, and admired holinesse, which all ages and writers have ascribed unto these holy Fathers. And the strange and unheard of blasphemies, vilenesse and wickednesse that are cast upon the other, not by any of their Adversaries, but by themselves upon one another : If these testimonies had been by any of our side, I could not have expected credit, but being by Protestants themselves, I cannot see how it should be denied.

Luther confesseth, saith the learned Protestant Hospinian, that he was taught

taught by the devil, that the Massie was naught, and overcome with the devils reasons, he abolisht it: *a*

The same confessed by himselfe: (b)
 I ingeniously confess (saith Luther) that I cannot (henceforth) place *Zwinglius* in the number of Christians, (*c*) and further he affirms that he had lost whole Christ. (*d*) after the manner of all *Zwinglius* (saith Schlus-selburg) Hereticks was stricken with the spirit of giddiness, and blindness; deriving it from the etemologie of his name, *in dutch, von dem Schwindel.* *e*

*Gualterus calls Zwinglius, the au-
 tor of war, the disturber of peace,
 proud and cruel; and instances in his
 strange attempt against the Tygurnis,
 his fellows, whom he forced by want,
 and famine, to follow his doctrine;*

*a Hist. Sacr. part. ult. fol. 131. b Tom. 7.
 Witt. fol. 228. c Tom. 2. Germ. fol. 199.
 d In fol. 182. e lin. 2. act. 1.*

and

and that he dyed in armor, and in the warre. f

And Luther saith, he dyed like a thiefe, because he would compell others to his error. g

And he saith further, that he denied Christ and is damn'd. h

He tells us also, that the devil or the devils dam, used to appear to Carolos: , and taught him the expositi- on of, this is my body. (i) As also that he possessed him corporally; and that he was possessed with more devils then one. k Neither would he have any man wonder that he calls him devil: for he saith he hath nothing to do with him: but has only relation to him, by whom he is obfest, who

f In apolog: pro Zwing. 1. tom: fol: 30, 31. and Osiander Epist: Cent: 16. p: 203.

g Luther colloq: lat: tom: 2. ca: de Advers.

b Luth: col. lat: tom: 1. c. de dam: & in- ferno. i Tom: 3. Jen: Germ: fol. 68. so Chemnitius de cena p. 214. k Luth: Ioc: com: class: 5. c. 15. p: 47.

speaks

speaks by him. (l) *The last apparition of the devil to him, which was three daies before his death, is recorded by Albert.* m

If you look into Bezas Epigrams, printed at Paris, An. 1548. you will find pritty passages concerning his boy Andebers, and his wench Candida; and the busynesse debated at large, concerning which sinne is to be preferr'd; and his chusing the boy at last.

Schlusselberg said, that Peter Martyr was a heretick, and dyed so. n

Nicolaius Selneverus said, that *Oecolampadius*, in his doctrine, built upon the sand. o And

(Saith Luther) *Emser. and Oecolampadius*, and such like, were hiddenly slain, by those horrible blowes and shakings of the devill. p

l Lub: tom: 3. Jen: fol: 61. m Cont. Carlost: fol: 6. See Jo: Schutz: li: 50. caus: c. 50. n Theol: Calv: li: 2. act: 1. o Seln: part: c. Ennarrat: ger: in Psa: fol: 215. p Luth: tom: 7. fol: 30.

Sinlerus saith, that Brentius, Miricrus, and Andrew Musculus, in their writings, did nothing else but make way for the devil. q

Luther (saith Calvin) was infected with many vices; I would he had bin more carefull in correcting his vices. r

God for the sin of pride (where-with Luther exalted himselfe) took away his true spirit. s

We have found (saith Oecalompadius) in the faith and confession of Luthers 12. Articles, whereof some are more vain then is fitting; some less faithfull, and over-guilefully expounded; others again are falfe, and reprobate ; but some there are which plainly dissent from the word

q *Siml: in vita Bulling: fol: 55.* r *Calv: alledged by Schlusselb: theol:cal: lib: 2. fol: 126.* s *Conr: Rheyg: l: Germ: cont: Jo: Hess: de cœna domini:*

of God, and the Articles of Christian faith. *t*

Thou O *Luther*, saith *Zwinglius*, corruptest and adulterest the Scripture, imitating therein the *Marcionists*, and the *Arians*. *u*

In translating and expounding of Scripture: *Luther's* errors are many, and manifest. *w*

Zwinglius, *tels us*, that *Luther* affirms some times this, and sometimes that of one and the same thing, and that he is never at one with himself; *taxing him with* inconstancy, and lightness in the word of God. *a*

That he cares not what he saith, though he be found contradicting the Oracles of God. *b*

As sure as God is God; so sure, and devilish a lyer is *Luther*. *c*

t Oecol:resp: ad *Luth*: confess: See *Zueneck*-
feld: præf: super præcept: fidei artic & Ho-
spin: hist: *Sacra* part 2. fol: 5. *u* *Zwing*:tom:
2. fol: 412. *w* *Bucer*:dial: *Cont*: *Melandt*: *a*
Zwing:tom:2.fol.458.*b* *Zwing*:tom:2. resp:
ad confess: *Luth*: *c* *fo*:*Camp*:*colloq*:*lat*:*Luth*:
tom:2.c. de *ady*:f.354: *Luther*.

• •

Luthers writings contain nothing, but railing and reproaches : insomuch that it maketh the Protestant Religion suspected, and hated. *d*

He calls an anointed King, Hen. 8. of England, a furious dolt, indued with an impudent and whorish face, without a vein of princely bloud in his whole body; a lying Sophist; a damnable rotten worm, a basilisk, the progeny of an Adder; scurrilous lyer, covered with title of a King; a clown, a block-head, foolish, wicked, and impudent Henry : and saies, that he lies like a scurrilous knave : and thou liest in thy throat, foolish and sacrilegious King. *e*

Nor did he less rail at other Princes; as at the Duke of Brunswick, in his Book called Wider hans wrst, written purposely against him, as also against

d Tigur: confesseth Orthod: fol 122, 123.

e Luth: tom: 2, fol: 333, 334, 335. 338. 340.

the

*the Bishop of Mentz. one of the Prince's
Electors. f And against the Princes of
Germany. g*

*No marvail that he saith, that he had
eaten a peck or two of Salt with the
Devil; and that he knew the Devil
very well, and that the Devil knew
him again. h*

*No marvail that he confessed of him-
selfe, that the Devil sometimes pas-
sed through his brains. i*

*No marvail that he said, the Devil
did more frequently sleep with him,
and cling to him closer, then his ca-
tharine. k*

*No marvail that he said that the De-
vil walked with him in his bed-
chamber; and that he had one or two
wonderfull Devils, by whom he was*

f Tom: 3. Germ: fol: 533. 339. 360.

*g Tom: 2. Germ: fol: 190. 200. h Luth:
conc: de turb: sedant: i Tom: 3. Len: Germ:
fol: 485. k Luth: Colloq: mens Germ: fol:
281.*

diligently and carefully served: and they no small Devils but great ones; yea, Doctors of divinity, amongst the Devils. *l*

No marvell that his fellow Prot. could wonder how marvelously he bewrayed himselfe with his Devils; and that he could use such filthy words, so replenished with all the Devils in Hell. *m*

No marvell that they said that, never any man writ more filthily, more uncivilly, more lewdly, and beyond all bounds of Christian modesty; then did Luther. *n*

No marvell that he is so taxed for his obscenity in his Henzius Anglicus, against King Hen. the eight, for his beastliness in his Hans worst against the Jewes: for his filthy mentioning of Hogs; for his stincking repetition of turds and dunghils, in his Schem-

l Luth. 16. fol: 275. m Tigur: tract: 3: cont: supra: Luth: confessio: n Tigur: theol: Orthod: confess: fol: 10.

ham-

hamphorise: *But if you will hear of his master piece, you must read the Booke which he writ against the Pope; where he asks him, out of what mouth (O Pope) dost thou speak, is it out of that from whence thy farts do burst? If it come thence, keep it to thy self: if it comes from that, wherein thou powrest thy Corifca wine, let the Dog fill that with his excrements; good Asse doe not kick; kick not my little Pope: O my dear Asse, doe not so: fie how this little Pope hath bewrayed himself.* o

Is this the way to win to his side, or to gaine souls to Christ? or to reform Churches, or to confute heresies? It is observed, that Saint Paul in his Epistles repeated the sacred name of Jesus 500 times, and it is the observation of the learned Tygurin Divines, that so many times Luther hath used the name of De-

o *Luth: cont: pontif: Rom: adiab: fund: in tom. 8. Jen: p: 207, 208.*

vil in his Bookes : and it is no marvail that they burst out into this admirati-
on ; How wonderfull is Luther here, with his Devils ! what impure words he useth , with how many Devils doth he burst ? p

Nor marvail that Zwinglius saith to him, we fill not our Books with so-
many Devils, nor doe we bring so many armies of Devils against thee. q

If you can expect to gather figges from thorns, or grapes from thistles, then ye may expect words from a sanctified spirit, to proceed from such a mouth, else not.

*What should I say more : Melancthon
tels us, that Carolostadius was a bar-
barous fellow; without wit, without
learning, without common sense; in
whom was no sign of the holy Ghost;*

p Theol; Tigur: confess: Germ: fol: 3. &
part 3: fol: 114: q Zwing: tom, 2: fol: 381:

but

But manifest tokens of impiety.

Lastly, Hutterus, Beza's own fellow Protestant, thus saies of him, and casts this dirt in his face, which is so shamelesse a testimony, that you must give me leave to throw a latine vail over it, viza. Beza in fine libri, de absentia corporis Christi in coena, scribit; Candidæ, sive Amascæ suæ, culum, imo partem diversam, magis adhuc pudendum, imundiora esse, quam illorum ora, qui simpliciter verbis Christi inherentes, credant se præsens Christi Corpus in coena sacra, ore suo accipere.

And another: Beza, by his most filthy manners, was a disgrace to honest Discipline; who in sacrilegious verse published to the world, his detestable loves, his unlawfull carnall acts, whoredoms, and fowl adulteries: not content that himself only should like a hog wallow in the durt

¶ Melanct: Epist ad freder: micon: Hoff: hist: Sac. / Hui: exblic: lib: concord: art: 7. p. 703.

ef

of wicked lusts, but he must also pollute the ears of studious youth with his filth. ^t

I could enlarge my Paper to a volume of like instances in others, but these are the prime reformers of the Protestant Churches: and how the people edified under their Doctrine; these Narratives from their own mouthes shall tell you.

When we were seduc'd by the Pope (saith Luther) every man did willingly, follow good works: and now every man neither saith, nor knoweth any thing, but how to get all to himself, by exactions, pillage, theft, lying, usury. ^u

Certainly, to speak the truth, there is many times found Conscienceabler, and plainer dealing amongst most Papists, then among many Protestants. And if we look narrowly to the ages past, we shall find more godliness, devotion and zeal, (though

^t Tilm. Hesbus. Ver. & Sanc. Conf. ^u Latb. Dom. 26. post Trin. See Mr. Stubs motive to good works, p. 44. 45. blind)

blind) more love, one toward another, more fidelity and faithfulness, every way in them, then is now to be found in us. *a*

If any man be desirous to see a great rabble of knaves, of persons turbulent, deceitfull, Coseners, Usurers, let him go to any Citie, where the Gospel is purely preached, and he shall find them there by multitudes. For it is more manifest then the day light, that there were never among the *Ethnicks, Turks, or infidels* more unbridled, and unruly persons, with whom all virtue and honesty is quite extinct, then are amongst the Professours of the Gospel. *b*

The children of them of the reformed Gospel grow every day worse, more untractable, and dare commit such crimes, as men of for-

a Mr. Stubs motive pag. 43. *b* And. *Muscul. Domin. 1. Adv.* See him also *li. de Prophet. & Sim. Paulus in Serm. Dom. 13. post Trinit.*

mer times were never subject to. c

If you cast your eyes upon Protestant Doctours, you shall find that some of them moved through vain glory, envious zeal, and a prejudicte opinion, disorder the true Doctrine, disperse, and earnestly defend the false; some of them without cause, stir up contentions, and with inconsiderate spight defend them: many wrest their doctaines every way, of purpose to please their Princes, and the people: by whose grace and favour they are maintained: they overthrow with their wicked life, all that they had formerly built, with their true doctrine. d

How could the people be better, when their Ministers were so bad? like lips, like lettice. I will conclude all with the learned Protestant, Zanchius, and then

c Jo: Wygand: l: de bon : & mal: Germ: d
Paul Eber: præfat: comm: Philippi: in Epist:
ad Cor:

you will neither wonder at one or other; I have read (saith he) the Latine copy of the Apology, and diligently read it over, not without choller, when I perceived what manner of writing, very many (let me not say for the most part, but all) doe use, in the Churches of the reformed Gospel: who would seeme (notwithstanding) to be Pastors, Doctors, and Pillars of the Church.

The state of the question, that it may not be understood, we often, of set purpose over-cloud with darknesse: things which are manifest, we impudently deny: things false, we (without shame) avouch: things plainly impious, we propose as the first principles of faith: things orthodoxall, we condemn of heresie: Scripture at our pleasure, we detort to our own dreams: we boast of Fathers, when we will follow nothing lesse, then their doctrine: to deceive, to calumniate, to rail, is familiar with

with us: so as we may defend our cause, good or bad, by right or by wrong; all other things we turne upside down: Oh times, Oh manners. *e*

It is no marvell that Mr. Sutcliff, saies, that the Protestant writers offered great violence to the Scriptures, expounding them contrary both to antient Fathers, History, and common reason. f

It is no marvell that Cambden tells us, that Holland is a fruitfull province of heretiques: g

It is no marvell that Your royll Father tells us, that both Hungary, and Bohemea, abound with infinite varieties of sects. h

It is no marvell, that he said he could never see a Bible well translated into English; and that the worst

*e Zanch: epist: ap Jo; Sturm: this in fine
li: 7. & 8. Missellan: f Sutclif: answ: Cal:
pet: p. 141. g Elizab: p: 300: h King James
his Works p: 371.*

of all was the *Geneva*, whereunto were added notes, untrue, seditious, and favoring too much of dangerous, and traiterous conceits. *i*

It is no marvell that He protested before the great God, that you should ne ver find among the *High-land*, or Border theeves; greater ingratitude, more lies, and vile perjuries, then with those phanatick spirits. *k*

It is no marvel that M. Bancroft said that the puritans of *Scotland*, were published in a Declaration, by His Majestie, to be un-naturall Subjects, seditious, troublesome, and unquiet spirits, members of Sathan, enemies to the King, and the Commonwealth of their owne native Country. *l*

And lastly, because your Church of England most followed Calvins do-

i Page 45,46. *k* King James his Works p.161. *l* Dang: posit. 22.

*crime of any of the rest: I shall shew you what end he made: answerable to his beginning, and course of life: written by two known and appoved Protestant Authors, viz. God in the rod of his fury, visiting *calvin*, did horribly punish him, before the fearfull hour of his unhappy death; for he so struck this heretick with his mighty hand, that being in dispair , and calling upon the Devil, he gave up his wicked soul, swearing, cursing, and blaspheming, dying upon the disease of lyce and wormes , increasing in a most loathsome ulcer about his privie parts , so as none present could endure the stentch ; these things are ob- jected unto *Calvin* in publick writ- ing, in which also horrible things are declared concerning his lascivious- nesse, his sundry abominable vices, and Sodomiticall lusts, for which last he was by the Magistrate (at Nayon) under whom he lived branded on the shoulder with a hot burning iron;*

iron; And this is said of him by Schlufberg. *m* She which is likewise confirmed by Joh. Herennius. *n*

It may be your Majestie may taxe me of bitternes, or for the discovery of nakednesse. But I hope you will give me leave to look what staff I leane upon when I am to look down upon so great & terrible a precipice as hell, and to consider the rottennesse of the severall rounds of that ladder, which is proposed to me for my ascent unto heaven, and to forewarne others of the dangers I espie; their own words can be none of my railing: nor their own accusations, my error: except it be a fault, to take notice, of what is published, and make use of what I see: Ex ore tuo was our Saviour's rule, and shall be mine. There hath not been used one Catholick Authour throughout the accusation, and I take it to be the providence of God, that they shonld be thus infatuated, as

m Theolog. Calvinist. li. 2. fol. 72. *n* *li. de vita Calvini.*

to accuse one another, that good men may take heed, how they rely upon such mens Judgements, in order to their eternall Salvation.

As to Your Majesties Objection, that we of the Church of Rome fell away, from our selves, and that you did not fall away from us, as also to the common saying of all Protestants, bidding us to returne to our selves, and they will return to us, we accept of their offer, we will do so; that is to say, we will hold our selves to the same Doctrine, which the Church of Rome held, before she converted this Nation, and then to Christianity, they cannot say, we fell away from them, or from our selves, whilst we maintaine the same Doctrine, we held, before you were of us: that is to say, whilst we maintain'd the same Doctrine, that we maintained during the four first Councels, acknowledged by most Protestants, and during Saint August. time concerning whom Luther himself acknowledged, that after the sacred Scriptures,

ptires, there is no Doctor of the Church to be compared, (a) thereby excluding himself and all his associats from being preferd before him, concerning whom Mr. Field of the Church writes, that Saint Aug. was the greatest Father since the Apostles. (b) Concerning whom Covel writes, that he did shine in learning above all that ever did, or will appear. (c) Concerning whom Jewell appeals, as to a true and orthodox Doctor. d Concerning whom Mr. Forrester. Non. Tessagraph. calls him the Fathers Monarch. e and

Concerning whom Gomer acknowledges his opinion to be most pure. f

Concerning whom Mr. Whitaker doubts not, but that he was a Protestant. g And lastly concerning whom Your royll Father seemed to appeal, when

a Luth. loc. com. Class. 4. p. 45. b li. 3. fol. 170. c Covel in his answ. to Jo. Burges. d In his chailenge at Pauls Cross. e In proem. p. 3. f Gom. Spec. veræ Eccles. g Whit. answ. to f. Camp. in the cont. fol. a. 2. parag. 28.

he objected unto Card. Peron, that the face & exteriour form of the Church was changed since his time, and far different to what it was in his dayes, wherefore we will take a view of what it was then and see whether, we lose or keep our ground: and whether it be the same which you acknowledged then to be so firm.

Our Church believed then a true and reall presence, and the orall manducation of the body of Christ, in the Sacrament, as the prince of the Sacramentarians acknowledged (a) in these words from the time of Saint Augustin, which was for the space of twelve hundred years, the opinion of corporal flesh, had already got the masterie. And in this quality she adored the Eucharist, (b) withoutward gestures and adoration, as the true and proper body of Christ.

a Zwingl. li. de vera & falsa relig. cap. de Eucharist. *b* Chrys. in 1. Cor. Hom. 24.

Then

Then the Church believed the body of Christ to be in the Sacrament; *c* Even besides the time that it was in use: *and for this cause*, kept it after Consecration, for Domesticall Communions, *(d)* to give to the sick, *(e)* to carry upon the Sea, *(f)* to send into far provinces. *g*

Then she believed that Communion under both kinds was not necessarie, for the sufficiencie of participation, but that all the body, and all the bloud was taken in either kind: *and for this cause*, in Domesticall Communions, in Communions for children, for sick persons by Sea, and at the hour of death it was distributed under one kind, onely

Then the Church believed, *(i)* that

c *Cyrill. Alex. Ep. ad Cæsar pat. d Cypr. de lapsu. e Euseb. hist. li. 7. f Ambr. de obiit Sayer. g Euseb. hist. li. 1. b Paulin in vita Ambr. Teriul. ad ux. c. 55. Easfil. epist. ad Cæsar pat. i Cypr. ad cæcil. ep. 63.*

the Eucharist was a true, full and entire sacrifice: not onely Eucharistical, but (k) propitiatory: and offered it as well for the living (l) as the dead. *The fauful and devout people of the Church then made pilgrimages to (m) the bodies of the Martyrs, (n) prayd to the Martyrs, to pray to God for them: (o) celebrated their feasts, (p) reverenced their reliques, in all honourable formes; and when they had received help from God, by the intercession of the said Martyrs, (q) they hung up in the temples, and upon the Altars, erected to their memory, images of those parts of their bodies, that had been healed.*

The Church then held (r) the Apostolical traditions, to be equall to the Apostolical writings; and held

k Euseb. de vita Const. 1. 4. l Chrys. in 1. Cor. hom. 41. m Basil. in 40. Martyrs. n Ambr. de vid. o Aug: in Psal. 63. and 88. p Hier. and Marcell. ep. 17. q Theod. de Gr. aff. 1. 8. r Basil. de Sanct. Spirit.

for

for Apostolical traditions, *all that the Church of Rome now imbraceth under that title*: She then offered prayers for the dead, (a) both publick and private, *to the end to procure for them, ease and rest*: *and held this custome as a thing (b) necessary, for the refreshment of their souls*: *The Church then held the fast (c) of the fourty dayes of lent, for a custome, not free, but necessary, and of Apostolical tradition*: *And out of the time of Penticost fasted all the frydayes in the years in memory of the death of Christ*: *except Christmas-day fell on a fryday, (d) which she then excepted as an Apostolical tradition*: *The Church then held (e) marriage after the vow of Virginity, to be a sin*: *and reputed (f) those, who married together after their vowes, not only*

a Tertul. de mon. Aug: de verb. Ap. b Au-
gust. de cura pro mort. c Hier. ad Marcell.
ep. 54. d Epiph. in Compen. e Epiph. Cont.
Apost. Haeres. 51. f Chrys. ad Theod. Hier.
Cont. Jov. li. 1.

for adulterers; but also for incestuous persons.

The Church held then (g) mingling of water with wine in the sacrifice of the Eucharist, for a thing necessary, & of Divine, and Apostolicall tradition. She held then (h) exorcismes, exsufflations, and renunciations; which are made in baptisme, for sacred ceremonies, and as Apostolicall tradition: She held then (i) besides baptisme and the Eucharist, Confirmation (k) marriage, (l) Orders and extream Unction, for true and proper Sacraments, which the Church of Rome now acknowledgeth; The Church in the ceremonies of baptisme used then (o) oyl, (p) salt, (q) wax-lights, (r) exorcismes, (s) the

g Cypr. Cæcil. epist. 63. h Aug. de pec. orig. ca. 40. i Aug. Cont. pet. li. 3. ca. 4. k Aug: de nupt. & Conc. c. 17. l Ambr. de pænit. c. 7. m Leo i. epist. n Aug: Cont. parm. li. 2. c. 13. o Cyp. epist. 70. p Conc. Cartb. 3. c. 5. q Greg: Naz: de bapt. r Aug: ep. 10. s Aug. Cont. Jul. lib. 6. c. 8.

sign

sign of the cross, (a) the word Ephata and other things that accompany it, none of them without reason and excellent signification. The Church held then (b) Baptisme for infants of absolute necessity: and for this cause then permitted, (c) lay men to baptise in danger of death, the Church used then holy water, consecrated by certain words and ceremonies: and made use of it, both for baptisme, (d) and (e) against enchantments, and to make (f) exorcisms and conjurations against evil spirits.

The Church held then divers degrees in the Ecclesiastical Regiment, to wit. (g) Bishops, Priests, Deacons, Subdeacons, the Acolite, Exorcist, Reader and Porter consecrated and blessed them with divers Forms and Ceremonies:

a Ambr. de sacr. I. 1. b Aug: de an. & evis orig. I. 3. c. 15. c Tertul: de bapt. d Basil. de S. Spirit. c 17. e Epiph. hæc. 30. f Theod. Hist. Eccles. I. 5. c. 3. g Concil. Laod. c. 24. Concil. Carth. 4. 6. 2.

And

And in the Episcopall Order acknowledg'd, divers seats of Jurisdiction of positive right: to wit, Archbishops, Primates, Patriarchs, & ^h one Super-eminent (by Divine law) which was the Pope, without whom nothing could be decided, appertaining to the universal Church; and the want of whose presence, either by himself, or his Legats, or his Confirmation, made all Councels (pretended to be universall) unlawfull.

In the Church then the service was said throughout the east, in greek, and throughout the west, (k) as well in Africa, as in Europe, in Latin: although that in none of the provinces (except in Italy, and the Cities where the Romane Colonies resided) the latin tongue, was understood by the common people. She observed then the

^b Hier. ad Damasc. Epist. 57. Concil: Chal. ep. ad leon. ⁱ Hier. præf. in paralip. ^k Aug: Epist: 57. de Doct. Christ. lib. 2. c. 13.

distin-

distinction of feasts (k) and ordinary dayes, the Distinction of (l) Ecclesiastical and lay habits : the (m) reverence of sacred vessels, the custome of (n) shaming and (o) unction for the collation of orders ; the Ceremony of the (p) Priest washing his hands at the Altar, before the consecration of the mysteries. She then (q) pronounced a part of the service, at the Altar with a low voice made processions with the reliques of Martyrs, (s) kisst them, (t) carried them in clothes of silke, and vessels of gold, (u) took and esteem'd the dust from under their reliquaries : accompanied the dead to their sepulchres, with (w) wax tapers in

k Aug: Epist: 118. & Psal: 63. & 38.
 l Hier. ad He. Ep: 3. Theod. Hist. Eccles: 1. 2. c. 27. m Optat: l. 1. p. 19. n Theod. Hist. l. 5. c. 8. Isid: de Diu off: l. 1. c. 4. o Greg. Naz. de pac. or 1. p Cyril: Hier: Cat: Mat. 5.
 q Concil: Laod: c. 9. r Aug: de Civit: Dei, l2: 2.c.8. s Hier. Cont: Vigil: t Hier: Com. Vigil: u Hier: c. Vigil: w Greg: Naz: in Jul. orat. 2.

sign

sign of joy, for the certainty of their future resurrection. The Church then had the picture of Christ, and of his Saints, both (x) out of Churches, (y) and in them: and upon the very (z) Altars, (not to adore them with God like worship) but by them, to reverence the Souldiers and Champions of Christ.

The faithfull then used the (a) sign of the cross, in all their Conversations (b) painted it on the portal of all the houses of the faithfull; (c) gave their blessing to the people with their hand, by the sign of the cross, (d) employed it to drive away evil spirits, (e) proposed in Jerusalem the very cross to be adored on good fryday: Finally, the Church held then (f) that to the Ca-

x Euseb: de Vita Const: y Paulin Epist: 12.
Basil: in Martyr: Bar: z Prudent: in S. Casi-
stan: a Tert: de coron. milit. b Cyril: Cont.
Jul: l: 6. c Hier: in Vit. Hil. d Athan: cont.
Idol. e Paul: Ep: 1 1. f Tert: de præscrip: Iren.
l. 3. c. 3. & l. 4. c. 32.

tholick

tholick Church onely belongs the keeping of the Apostolicall tradition, *the Authority of interpretation of Scripture*; *and the decision of Controversies of faith*; *and that out of the succession (g) of her communion of (h) her Doctrine (i) and her ministry, there was neither Church, nor Salvation.*

Neither will I insist with you only upon the word, then, but before, and before, and before that, even to the first age of all, will I shew you our doctrine of the reall presence, and holy Sacrifice of the Masse; Invocation of Saints; Veneration of Reliques and Images, Confession, and Priestly absolution; Purgatory and prayer for the dead; Traditions, &c.

In the fift Age, or hundred of years, Saint Augustine, was for the reall and corporall presence. a

g Cypr: de unit. Eceles: Cone: Car: 4. c. 1.

b Hier: Cont: Lucif: Aug: de util: cred: c. 8.

i Cypr: ad pub: Ep: 63. ad mag: Ep: 67. Hier. ad Tit: c. 3. a Aug: Conc: 1. in Psal: 33.

In

In the fourth Age, Saint Ambrose. b

In the third Age S. Cyprian. c

*In the second Age, or hundred of years,
S. Irenæus. d*

*And in the first Age (e) S. Ignatius,
Martyr, and disciple of St. John the E-
vangelist.*

*Concerning the honour and invoca-
tion of Saints, In the fifth age we find S.
Augustine, f praying to the Virgin
Mary, and other Saints.*

*In the fourth age, we find Greg. Naz.
praying to S. Basil the great. g*

*In the third age, we find S. Origin,
praying to Father Abraham. h*

In the second age, Justin Martyr. i

*b Lib: 4. de Sacra c. 5. and l. de iis , qui
misteriis initiantur, c. 9. c Serm: de Cœna
Dom. prope init. d l. 4. c. 32. infin. e Ep:
ad smirnum ut cit: a Theod: Dial: 3. f Serm.
de Verb: Apost: prope init. & medit: c. 40.
& li. de loquutionibus in gen: prope finem.
g In Orat: 20. quæ est in laudem Basil: mag:
And St. Hier: Cont: Vigil: 13. initio h Initio
sui lamenti. i Apol: 2. ad Anton: pium
Imper: non longe ab initio.*

And

And in the first age, in the Liturgy of
S. James the less. *k*

For the use and veneration of holy
Reliques and Images, and chiefly of
the Holy Cross; In the fifth age, Saint
Augustine. *l*

In the fourth age, Athanasius. *m*

In the third age, Brigin. *n*

In the second age, S. Justin Martyr. *o*

And in the first age, St. Ignatius. *p*

Concerning Confession and Absolu-
tions: In the fifth age, St. August. *q*

In the fourth age, S. Basil. the great. *r*

In the third age, St. Cypr. *s*

In the second age, Tertull. *t*

And in the first age, St. Clement. *u*

Now concerning Purgatory, and

k Ante Med. *l* Tract: 118. in Joan fine.

m Ad Antiochum principem. *n* Hom: 8. in di-
verlos Evangelij locos. *o* Ad quæst: 28.

Gentilium. *p* Epist: ad Phil: ante Med.

q Hom: 49. ante Med. *r* Sui regulis brevior:
interr. 288. *s* Serm: de lapsis *t* l. de pœnit.

c. 10. *u* Clement: Ro: Epist. 1.

Prayer

Prayer for the dead in the fifth age,
St. Augustin. a

In the fourth age, St. Ambrose. b

In the third age, St. Cypr. c

In the second age, Tertull. d

And in the first age, St. Clement. e

Concerning Traditions in the fifth
age, St. Augustin. f

In the fourth age, St. Basil. g

In the third age, St. Epiphanius. h

In the second age St. Irenæus. i

And in the first age, St. Dennis. k

Now suppose, that all these quotations
be right. The saving of a soul : of your
own soul : of the soul of a King : of the

a De Civit. Dei, li: 26. c. 24. and also Ser.
41. q̄e sanct. prope init. also Serm. 22. de
Verb: Apost. b Ambr. in 1. Cor: 3. S. Hier.
in Com. in cap. 11. proverb. c Epist: 5. ad
Anton: post: med. d li: de animæ c. 58. de
Corona milit. c. 3. 4. l Clem: Ro: Ep: 1. de
S: Petr: prope fin. f l. 4. de bapt: Con. Do-
natr c. 24. g li: de Sp: Sancto c. 27. h He-
ref. 61. i li: 3. c. 4. k Areopag: c. 1. Eccles.
Hierar.

souls

souls of so many Kingdomes : and the
 gaining of that Kingdom, for a reward
 (which in Comparison of these earthly
 ones (for which you so often fight, so
 much strive, and labour so much for to
 obtaine) your tetrarchate would be a
 gain for you to look it, so that you might
 but obtain that) would be worth the
 search ; and when you have found them
 to be truly cited. I dare trust your judge-
 ment, that it will tell you, that we have
 not changed our Countenance, nor fled
 our Co'ours, nor fallen away, nor altered
 our Religion, nor forsaken our first love,
 nor denied our principles, nor brought
 novelties into the Church, (but that we
 do antiquum obtinere,) whereby we
 should be forsaken of you, for forsaking
 our selves : but rather that we should
 winne you unto us, by being still the
 same, we were when we wonne you first
 unto us, and were at the beginning.
 It is for the honour of the English Na-
 tion, famous for the first Christian King,
 and the first Christian Emperour, to

forsake her mother Church, so renowne
 for antiquitie, and to annex their Religion,
 as a codicell to an appeale of a company
 of Protesters, against a decree at Spira ? and to forsake so glorious a
 name as Catholick, and to take a name
 upon them, wherein they had neither right
 nor interest ; and then to take measure
 of the Scotish Discipline, for the new
 fashion of their souls, and to make to
 themselves posies of the weedings of
 that Garden, into which Christ himself
 came down, (a) upon which both the
 north and south-winds do blow, b
 in which is a well of living waters and
 streams from Lebanon, c about which
 is an inclosure of brotherly affe-
 ction. d Will you forsake the Rose of
 Sharon, and the Lillie of the Vallies
 for such a nose-gay ? for I shall make
 it apparent unto Your Majestie, that the
 Doctrines which Protestants now hold,
 as in opposition unto us, were but so ma-

a Cant. 6. 1. b Cant. 4. 16. c Cant. 4.
 15. d Cant. 4. 12. Cant. 2. 1.

many

ny condemned heresies, by the antient and orthodoxall Fathers of the Church, and never opposed by any of them; as for example: Protestants hold that the Church may erre: this they had from the Donatists, for which they were frequently reproved by St. Augustin. a

Protestants denie unwritten tradi-
tions, and urge Scripture onely. This
they had from the Arrians, who were
condemned for it by St. Epiphanius,
and St. Augustin, both. b

Protestants teach, that Priests may
marry; this they had from Vigilantius
who is condemned for it by St. Hiero-
nimus. c

Protestants denie Prayer for the
dead: this they had from Arrius, for
which he is condemned by St. August:
and Epiphanius both. d

a Passim. cont. Donat. b Epiph. Her. 75.
Aug: cont. maxim. li: 1. c. 2. & ult. c Con.
Vigilan. c. 1. d Aug: hær: 53. Epiphan:
hær: 75.

Protestants denie Invocation of
Saints: *this they had from Vigilantius*, for which he was condemned by
St. Hieron. e

Protestants denie Reverence to Images: *this they had from Xenias*, for
which he is reproved by Nicephorus. f

Protestants denie the reall Prefence:
this they had from the Carpnaites,
who were saith St. Augustin, the first
Hereticks, that denied the reall Pre-
fence: and that Judas was the first
Suborner and Maintainer of this he-
resie. g

Protestants denie Confession of sins
to a Priest: so did the Novatian Her-
eticks, and the Montanists, for which
they are reproved by St. Ambrose and
St. Hieron. h

Protestants say that they are justifi-
ed by Faith onely: *this they had from*

e Hie: Cont: Vigil: c. 3. f Hist: li: 16.
c. 27. g Aug: in Psal, 54. and 55. h Ambr:
li: de poenit: c. 7. Hier: Epist: ad Mar-
cel: 54.

the

the pseudo-Apostles, for which they
are condemned by St. Augustin. i

Lastly, as I have shewed Your Maje-
sty, that Your Church as it stands in op-
position to ours, is but a congeries of so
many heresies, to which I could easily
make an enlargement: but that I fear,
I have been too tedious already; so I
shall make it appear, that our Church as
she stands in opposition unto yours, is
true and right, even your selves being
witnesses, & you shall find our Doctrine
among your own Dictors. First the
Greek Church, whom you court to your
side, as indeed they are Protestants ac-
cording to your vulgar reception, being
you call all those Protestants, who are or
were in any Opposition to the Church
of Rome, though in their Tenents o-
therwise, they never so much do disa-
grees. For the Greek Church with which
you so often hit us in the teeth and
take to be of your faction, she holds In-
vocation of Saints, Adoration of

i Aug: de fide & oper. c. 14.

Images, Transubstantiation, Communion in one kind for the like, and many others. •

Master Parker confesseth, that Luther crossed himself morning and evening, and is never seen to be painted praying, but before a Crucifix. *a*

As touching the Invocation of Saints (*saith Luther*) I think with the whole Christian Church and hould, that Saints are to be honoured by us, and invocated. *b* I never denied Purgatory (*saith Luther*,) and yet I believe it as I have often written and confessed. *c* If it is lawfull, (*saith Luther*,) for the Jewes to have the picture of Cæsar upon their Coins; much more

a Against Simb. part: 1. c. 2. sect: 30. p. 105. See *Jo: Crevel*: refut: Cerem: miss: p. 188 *Jo: Manl*: Loc: Com. p. 636. *b* Purgat. quorund: art & in Ep: ad Georg. Spak: *c* Tom: 7. fol: 132. aduersus bullam. See him also in disp: Lips: c. de purgat: & resolut: de indulg: Conclus: 16. See likewise *Zwingl*: Tom: 2. fol. 378.

Is it lawfull for Christians, to have in their Churches Crosses and Images of Mary; *d and lastly he maintained the reall Presence.* *e*

*But let us go a little further, and consider what they held, whom ye call your Predecessours, under whom ye shroud your Visibility, and on whom you look beyond Luther, for your Doctrines, Patronages, viz. First upon the Hussites, who brake forth about the year 1400. they held seven Sacraments. *f* Trans-substantiation. *g* the Popes primacy, *h and the Mass, i as Fox in his acts and monaments acknowledgeth.**

*Let us go further, and consider Wick-liffe, (our own Countrey-man,) who appeared about the year 1370. he maintained holy water, *k* worship of Re-*

d Lutb: in Consolat: prolab: II: 6. See this cited forth of Lutb: by Hass: Hist: Sac: p. 2. f. 33. e See Zwingl: Tomi. 2. fol: 375. fp. 2. 16 g Pag: 209. h Pag: 217. art: 7. 8. i Lutb: in Collecq: Germ: e. de missa. k Wick: de blasphem. cap: 17.

iques and Images. *l* Intercession of the blessed Virgin Mary, *m* the rites and Ceremonies of the Mass, *n* all the seven Sacraments. *o* Moreover, he held Opinions contrary, and condemned both by Catholick and Protestants, as that if a Bishop or Priest be in any mortall sin, his Ordaining, Consecrating, or Baptising is of no effect. *p* He condemned lawfull Oaths with the Anabaptists. *q* Lastly he maintained that any Ecclesiastical Ministers were not to have any temporall possessions. *r* This last Opinion was such favoury Doctrine, that rather then some of those times would not hearken to that, they would listen to all, as the greedy appetites to Bishops Lands, make some now a dayes to hear-

l Idem de Eucharist. c. 9. *m* Idem. in Ser. de Assump: Marie. *n* Idem de apostasia c. 18. *o* Ideam in postill. sup. c. 15. Marci. *p* Acts and mon: p. 96. a art. 4. *q* Ostend: Epist: Hist: Eccles: p. 459. art: 43. *r* Act & mon: p. 96.

ken

ken unto any thing, that Cryers down
of Bishops shall foment.

To go further, yet to the Waldenses
descended from the race of one Waldo,
a Merchant of Lions, who brake out a-
bont the year 1220. These men held the
reall Presence, ^f for which they were
reproved by Calvin. These men extolled
the merit of voluntary poverty; they held Transubstantiation, ^t and
many other opinions which most Prote-
stants no way allow.

And lastly, I shall run your pedigree to
the radix, and utmost Derivation,
that the best read Herald in the Prote-
stant Genealogy, can run its line, and
that is to the Waldenses, and to Peren-
garius, who broacht his heresie in the
year 1048. and he held all the points of
Doctrine that we held, onely he differed
from us in the point of Transubstan-
tiation. And for this cause they took

^f In Epist: 244. p. 450. ^t Illiricus Cata-
log: Teit: p. 1498. ^u Idem Catalog: Teit.
pag. 1502.

him

him into the name and number of Protestants and Reformers, notwithstanding he presently afterwards recanted and died a Catholick. So it ends, where it never had beginning.

Finally: if neither prescription of 1660 years possession, and continuance of our Churches Doctrine, nor our evidence out of the word of God, nor the Fathers witnessings to that evidence: nor the Decrees of Councils: nor your own acknowledgements; Be sufficient to mollifie and turne your royll heart, there is no more meanes left for truth or me, but I must leave it to God, in whose hand are the hearts of Kings.

This

This Paper was finished, and delivered
 into His Majesties hands, at a very un-
 fit time, either for perusal, or answer,
 being at the time when *Bristol* was deli-
 vered up unto the Parliament, and the Court
 in great distraction: the King being in a
 study rather to know which way to goe,
 then how to answer papers: Yet His Ma-
 jesty vouchsafed to run over the leaves,
 rather then the lines, with His eye, and find-
 ing the Paper of some length, and full of
 Quotations, His Majesty said, To answer
 this Paper requires a great deale of that
 which I want, and that is time: besides,
 I perceive, that to make due enquiry into
 these particulars, it will require a great
 deale of search, which if leisure would give
 leave, I believe industry might find a great
 deale of foul play, and mis-quotations:
Oxford would have been a fitter place for
 me then *Ragland Castle*, to have entertain'd
 such an Encounter; where the same place
 that is my Souldiers quarters, is his *Jesu-
 ites Colledge*? yet I pray tell him, I re-
 turne his Paper to him againe, and shall
 take another time to answer it, when op-
 portunity shall give me leave: To mor-
 row I shal ease his Lordship of a heavy bur-
 then, and this day will be time little e

ncoug-
h

nough for us to consider what course we are to take. I prayed God to bless His Ma-jesty in all His wayes, and to direct Him in all His consultations. The King (having (as it seem'd) fixt His eye upon that place in my Lord's Paper, where he charged Lu-ther for saying that he received his Doctrine from the Devil) asked me what was Lu-ther's meaning thereby? or whither or no Luther said any such thing? Whereunto I made answer, that to my knowledge Lu-ther had written so, but I believed his meaning was (as elsewhere he said, *Diabolus me Christianum fecit*) that having received many combates by the suggestions of the Devil: deterring him from undertaking so great a weight as Reformation, and having resisted those temptations, and at last overcome them, he became a better Scholler in the Schoole of Christ, and Souldier in that spiritual warfare. The King said, Luther was a bold man, and such high spirits sometimes take a pride to fight against common fence, as if it were the common enemy: Whereupon some of the Lords came in, and I took my leave of His Majesty.

F I N I S.



Errata.

Page 2. lin. 19. for Crown, read *Crozier*. Pag. 29. l. 8.
for Aroties, r. *Azotus*. Pag. 54. l. 13. for it ne-
cessarie, r. it not necessary. Pag. 58. l. 23. for consti-
tution, r. *contrition*. Pag. 64. l. 12. del. two. Pag. 91.
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